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APOLOGY OF SOCRATES AND CRITO

WITH NOTES CRITICAL AND EXEGETICAL
INTRODUCTORY NOTICES
AND A LOGICAL ANALYSIS OF THE APOLOGY

BY

W. WAGNER, PH.D.

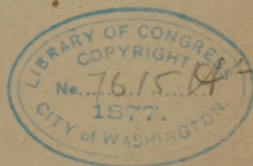
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PREFACE.

THE text of the present edition of the *Apology* and *Crito* is almost throughout in strict conformity with the Bodleian ms., deviations from which are admitted only in those places where other reasons seemed to render them absolutely necessary. The critical notes contain a complete account of all passages in which the text of this edition differs from that of Bekker. [In the second edition the text has been rectified and amended on the basis of a collation of the Bodleian ms., which I made in the spring of 1870; and in the *Crito* I have employed the valuable Tübingen ms. which I collated in July, 1870. Without boasting, I may now say that my edition of the *Apology* and *Crito* offers *the most correct text extant.*]

Throughout the work, it has been the editor's aim to be as brief and concise as possible. He has not attempted to be original, but carefully to use and arrange the materials amassed by preceding commentators; and if this edition should be found to possess some merit of its own, it will no doubt consist in its arrangement, and in the manner in which the scholarship accumulated by others has been used and sifted. Those who possess only Stallbaum's edition may be inclined to think that much has been borrowed from him: but these persons are requested to study Priestley's *Variorum* edition in order to convince themselves that in reality Stallbaum frequently owes the better part of his illustrations to preceding commentators. Now, just as Stallbaum takes much from other com-

mentators without express acknowledgment, the present editor has thought himself entitled to use his predecessor's materials without always stating where this has been done; though the direct loan of either a good observation or a learned quotation, which it would have been difficult to find without his aid, has always been acknowledged. Greater than to Stallbaum and the Variorum notes are the obligations the present editor owes to the excellent edition of Christian Cron with German notes: of this the first and third editions have been used; a fourth was published while the present book was in the press, but it has not been consulted. Although Stallbaum is right in describing this edition (p. 48 of his "Prolegomena") as "*tironibus destinata*," we venture to assert that there is more thought and originality in Cron's edition than in Stallbaum's; and a great deal of what will be found useful in our edition is derived from Cron. Besides Cron, only one more editor should be mentioned who has really done good service in the explanation and criticism of the Apology, viz., the late Mr. J. Riddell, whose edition was, after his death, published at the Clarendon Press. Such as it is, it is the most original edition of the Apology published for the last century; but unfortunately the work is, in many parts, quite imperfect, and at all events it cannot be said that it contains a complete exegetical commentary on the Apology.

It is hoped that this work will be found useful by those who commence their study of Plato with the two pieces contained in it, as it is for their wants that the notes are intended.

HAMPSTEAD HEATH,
March 8, 1869,
[and HAMBURG,
November 8, 1874.]

ΑΠΟΛΟΓΙΑ ΣΩΚΡΑΤΟΥΣ.

17 I. Ὁ, τι μὲν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, πεπόνθατε
 ὑπὸ τῶν ἐμῶν κατηγορῶν, οὐκ οἶδα· ἐγὼ δ' οὖν καὶ
 αὐτὸς ὑπ' αὐτῶν ὀλίγου ἑμαυτοῦ ἐπελαθόμην· οὕτω
 πιθανῶς ἔλεγον. καίτοι ἀληθές γε, ὥς ἔπος εἰπεῖν,
 οὐδὲν εἰρήκασιν. μάλιστα δὲ αὐτῶν ἐν ἐθαύμασα τῶν 5
 πολλῶν ὧν ἐψεύσαντο, τοῦτο ἐν ᾧ ἔλεγον ὥς χρὴ ὑμᾶς
 εὐλαβεῖσθαι, μὴ ὑπ' ἐμοῦ ἐξαπατηθῆτε, ὥς δεινοῦ ὄν-
 B τος λέγειν. τὸ γὰρ μὴ αἰσχυνηθῆναι, ὅτι αὐτίκα ὑπ'
 ἐμοῦ ἐξελεγχθήσονται ἔργῳ, ἐπειδὰν μηδ' ὁπωστιοῦν
 φαίνωμαι δεινὸς λέγειν, τοῦτό μοι ἔδοξεν αὐτῶν ἀναι- 10
 σχυντότατον εἶναι, εἰ μὴ ἄρα δεινὸν καλοῦσιν οὗτοι
 λέγειν τὸν τὰληθῆ λέγοντα· εἰ μὲν γὰρ τοῦτο λέγουσιν,
 ὁμολογοίην ἂν ἔγωγε οὐ κατὰ τούτους εἶναι ῥήτωρ.
 οὗτοι μὲν οὖν, ὥσπερ ἐγὼ λέγω, ἢ τι ἢ οὐδὲν ἀληθὲς
 εἰρήκασιν· ὑμεῖς δ' ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλή- 15
 θειαν. οὐ μέντοι μὰ Δί', ὦ ἄνδρες Ἀθηναῖοι, κεκαλ-
 λιεπημένους γε λόγους, ὥσπερ οἱ τούτων, ῥήμασί τε
 C καὶ ὀνόμασιν, οὐδὲ κεκοσμημένους, ἀλλ' ἀκούσεσθε

6 χρῆν Bodl. but ν as it seems in an erasure; so also Bekk. Stallb. and the other editors: χρῆ "ΦC et corr B," i.e. only late mss. See Crito 45 D, and exeg. comm. 14 ἢ τι ἢ om. in Bekker's text, but the Bodl. has ἢ τι (corr. τι), and Bekk. himself adopts this in his notes. Perhaps ἀληθὲς is only a gloss from p. 2, 24. 15 δ' ἐμοῦ Bekk.: δέ μου the mss.

εἰκῇ λεγόμενα τοῖς ἐπιτυχοῦσιν ὀνόμασι· πιστεύω γὰρ
 δίκαια εἶναι ἃ λέγω, καὶ μηδεὶς ὑμῶν προσδοκησάτω
 ἄλλως· οὐδὲ γὰρ ἂν δήπου πρέποι, ὦ ἄνδρες, τῇδε τῇ
 ἡλικίᾳ ὥσπερ μεираκίῳ πλάττοντι λόγους εἰς ὑμᾶς
 5 εἰσιέναι. καὶ μέντοι καὶ πάνυ, ὦ ἄνδρες Ἀθηναῖοι,
 τοῦτο ὑμῶν δέομαι καὶ παρίεμαι· ἔὰν διὰ τῶν αὐτῶν
 λόγων ἀκούητέ μου ἀπολογουμένου, δι' ὧν περ εἴωθα
 λέγειν καὶ ἐν ἀγορᾷ ἐπὶ τῶν τραπεζῶν, ἵνα ὑμῶν πολ-
 λοὶ ἀκηκόασι, καὶ ἄλλοθι, μήτε θαυμάζειν μήτε θορυ- D
 10 βεῖν τούτου ἕνεκα. ἔχει γὰρ οὕτως. νῦν ἐγὼ πρῶτον
 ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγονὼς πλείω ἐβδο-
 μήκοντα· ἀτεχνῶς οὖν ξένως ἔχω τῆς ἐνθάδε λέξεως.
 ὥσπερ οὖν ἂν, εἰ τῷ ὄντι ξένος ἐτύγχανον ὢν, ξυνεγι-
 γνώσκετε δήπου ἂν μοι, εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ 18
 15 τρόπῳ ἔλεγον, ἐν οἷσπερ ἐτεθράμμην, καὶ δὴ καὶ νῦν
 τοῦτο ὑμῶν δέομαι δίκαιον, ὥς γέ μοι δοκῶ, τὸν μὲν
 τρόπον τῆς λέξεως ἔαν — ἴσως μὲν γὰρ χείρων, ἴσως δὲ
 βελτίων ἂν εἴη — αὐτὸ δὲ τοῦτο σκοπεῖν καὶ τούτῳ τὸν
 νοῦν προσέχειν, εἰ δίκαια λέγω ἢ μή· δικαστοῦ μὲν
 20 γὰρ αὕτη ἀρετή, ῥήτορος δὲ τάληθ' ἔχειν.

Π. Πρῶτον μὲν οὖν δίκαιός εἰμι ἀπολογήσασθαι,
 ὦ ἄνδρες Ἀθηναῖοι, πρὸς τὰ πρῶτά μου ψευδῆ κατη-
 γορημένα καὶ τοὺς πρῶτους κατηγοροὺς, ἔπειτα δὲ πρὸς
 τὰ ὕστερά καὶ τοὺς ὑστέρους. ἐμοῦ γὰρ πολλοὶ κατή- B
 25 γοροὶ γεγονάσι πρὸς ὑμᾶς καὶ πάλοι πολλὰ ἤδη ἔτη
 καὶ οὐδὲν ἀληθὲς λέγοντες, οὓς ἐγὼ μᾶλλον φοβοῦμαι
 ἢ τοὺς ἀμφὶ Ἀνυτον, καί περ ὄντας καὶ τούτους δεινούς·
 ἀλλ' ἐκείνοι δεινότεροι, ὦ ἄνδρες, οἱ ὑμῶν τοὺς πολλοὺς

8 καὶ ἐπὶ Bodl. 11 πλείω om. Bodl. and three other mss.;
 but see the commentary. 16 ὥς γέ μοι Bodl., ὥς γ' ἐμοὶ Bekk.
 with ΦDS. 17 γάρ τι Bekk., but τι om. Bodl. and most mss.

ἐκ παίδων παραλαμβάνοντες ἔπειθόν τε καὶ κατηγό-
 ρουν ἐμοῦ, ὡς ἔστι τις Σωκράτης, σοφὸς ἀνὴρ, τά τε
 μετέωρα φροντιστὴς καὶ τὰ ὑπὸ γῆς ἅπαντα ἀνεζητη-
 κῶς καὶ τὸν ἥττω λόγον κρείττω ποιῶν. οὗτοι, ὦ
 C ἄνδρες Ἀθηναῖοι, οἱ ταύτην τὴν φήμην κατασκεδά- 5
 σαντες, οἱ δεινοὶ εἰσὶ μου κατήγοροι· οἱ γὰρ ἀκούοντες
 ἡγοῦνται τοὺς ταῦτα ζητοῦντας οὐδὲ θεοὺς νομίζειν.
 ἔπειτὰ εἰσιν οὗτοι οἱ κατήγοροι πολλοὶ καὶ πολὺν
 χρόνον ἤδη κατηγορηκότες, ἔτι δὲ καὶ ἐν ταύτῃ τῇ
 ἡλικίᾳ λέγοντες πρὸς ὑμᾶς, ἐν ᾗ ἂν μάλιστα ἐπιστεύ- 10
 σατε, παῖδες ὄντες, ἔνιοι δ' ὑμῶν καὶ μεираκία, ἀτεχνῶς
 ἐρήμην κατηγοροῦντες ἀπολογουμένου οὐδενός. ὁ δὲ
 πάντων ἀλογώτατον, ὅτι οὐδὲ τὰ ὀνόματα οἶόν τε
 D αὐτῶν εἰδέναι καὶ εἰπεῖν, πλὴν εἴ τις κωμωδιοποιὸς 15
 τυγχάνει ὧν ὅσοι δὲ φθόνῳ καὶ διαβολῇ χρώμενοι
 ὑμᾶς ἀνέπειθον, οἱ δὲ καὶ αὐτοὶ πεπεισμένοι ἄλλους
 πείθοντες, οὗτοι πάντες ἀπορώτατοί εἰσιν· οὐδὲ γὰρ
 ἀναβιβάσασθαι οἶόν τ' ἐστὶν αὐτῶν ἐνταυθοῖ οὐδ'
 ἐλέγξει οὐδένα, ἀλλ' ἀνάγκη ἀτεχνῶς ὥσπερ σκιαμα-
 χεῖν ἀπολογούμενόν τε καὶ ἐλέγχειν μηδενὸς ἀποκρινο- 20
 μένου. ἀξιώσατε οὖν καὶ ὑμεῖς, ὥσπερ ἐγὼ λέγω,
 διττοὺς μου τοὺς κατηγόρους γεγυῖναι, ἐτέρους μὲν
 E τοὺς ἄρτι κατηγορήσαντας, ἐτέρους δὲ τοὺς πάλαι, οὓς 25
 ἐγὼ λέγω, καὶ οἰήθητε δεῖν πρὸς ἐκείνους πρῶτόν με
 ἀπολογήσασθαι· καὶ γὰρ ὑμεῖς ἐκείνων πρότερον ἡκού-
 σατε κατηγορούντων, καὶ πολὺ μᾶλλον ἢ τῶνδε τῶν

2 After ἐμοῦ the Bodl. and other good mss. add μᾶλλον οὐδὲν ἀληθές, though μᾶλλον is om. in some mss., which Bekk. follows: Hermann brackets the whole expression, Cron omits it altogether. 5 οἱ om. the mss., Bekk. Stallb.: added by Hermann. 6 ἀκούοντες margo Bodl., ἀκούσαντες Bodl. in the text. 8 πολὺν ἤδη χρόνον Bekk. against the authority of the best mss.

ὑστερον· εἰεν· ἀπολογητέον δὴ, ὦ ἄνδρες Ἀθηναῖοι, 19
καὶ ἐπιχειρητέον ὑμῶν ἐξελέσθαι τὴν διαβολήν, ἣν
— ὑμεῖς ἐν πολλῷ χρόνῳ ἔσχετε, ταύτην ἐν οὕτως ὀλίγῳ
χρόνῳ. βουλοίμην μὲν οὖν ἂν τοῦτο οὕτω γενέσθαι,
5 εἴ τι ἄμεινον καὶ ὑμῖν καὶ ἐμοί, καὶ πλέον τί με ποιῆ-
σαι ἀπολογούμενον· οἶμαι δὲ αὐτὸ χαλεπὸν εἶναι, καὶ
οὐ πάνυ με λανθάνει οἷόν ἐστιν· ὅμως τοῦτο μὲν ἴτω
ὅπῃ τῷ θεῷ φίλον, τῷ δὲ νόμῳ πειστέον καὶ ἀπολο-
γητέον.

10 III. Ἀναλάβωμεν οὖν ἐξ ἀρχῆς, τίς ἡ κατηγορία
ἐστίν, ἐξ ἧς ἡ ἐμὴ διαβολὴ γέγονεν, ἥ δὴ καὶ πιστεύων B
Μέλητος με ἐγράψατο τὴν γραφὴν ταύτην. εἰεν· τί
δὴ λέγοντες διέβαλλον οἱ διαβάλλοντες; ὥσπερ οὖν
κατηγόρων τὴν ἀντωμοσίαν δεῖ ἀναγνῶναι αὐτῶν·
15 Σωκράτης ἀδικεῖ καὶ περιεργάζεται ζητῶν τά τε ὑπὸ
γῆς καὶ οὐράνια, καὶ τὸν ἥττω λόγον κρείττω ποιῶν,
καὶ ἄλλους ταῦτα ταῦτα διδάσκων. τοιαύτη τίς ἐστι
ταῦτα γὰρ ἐωρᾶτε καὶ αὐτοὶ ἐν τῇ Ἀριστοφάνους C
κωμῳδίᾳ, Σωκράτη τινὰ ἐκεῖ περιφερόμενον, φάσκοντά
20 τε ἀεροβατεῖν καὶ ἄλλην πολλὴν φλυαρίαν φλυαροῦντα
ὧν ἐγὼ οὐδὲν οὔτε μέγα οὔτε σμικρὸν πέρι ἐπαῖω. καὶ
οὐχ ὥς ἀτιμάζων λέγω τὴν τοιαύτην ἐπιστήμην, εἴ τις
περὶ τῶν τοιούτων σοφός ἐστι, μὴ πως ἐγὼ ὑπὸ Με-
λήτου τοσαύτας δίκας φύγοιμι· ἀλλὰ γὰρ ἐμοὶ τούτων,

4 οὕτως Bodl. 7 ὅμως δὲ Bekk. against the Bodl. ms.
12 Μέλητος Bekk.'s text throughout, but in his note he says "scribe
μέλητος cum Bodl. Dgu qui nusquam aliter." 16 τὰ ἐπουράνια
Bekk.: the above reading is that of the Bodl. and other good
mss. 18 τοιαῦτα Bekk.: ταῦτα Bodl. 19 Σωκράτην Bekk.:
σωκράτη Bodl. 21 μικρὸν Bodl. cf. 24. 7, 14. οὐδὲν considered
spurious by Cobet Var. Lect. p. 299. 23 ἐστι μὴ πως ἐγὼ ὑπὸ
Μελίτου τοσαύτας δίκας φύγοιμι! Bekk. 24 τούτων Bodl.: τῶν
τοιούτων Bekk. with the inferior mss.

D ὦ ἄνδρες Ἀθηναῖοι, οὐδὲν μέτεστι. μάρτυρας δ' αὐ-
 τοὺς ὑμῶν τοὺς πολλοὺς παρέχομαι, καὶ ἀξιῶ ὑμᾶς
 ἀλλήλους διδάσκειν τε καὶ φράζειν, ὅσοι ἐμοῦ πώποτε
 ἀκηκόατε διαλεγομένον· πολλοὶ δὲ ὑμῶν οἱ τοιοῦτοί
 εἰσι· φράζετε οὖν ἀλλήλοις, εἰ πώποτε ἢ σμικρὸν ἢ 5
 μέγα ἤκουσέ τις ὑμῶν ἐμοῦ περὶ τῶν τοιούτων διαλε-
 γομένον· καὶ ἐκ τούτου γνῶσεσθε ὅτι τοιαύτ' ἐστὶ καὶ
 τᾶλλα περὶ ἐμοῦ ἃ οἱ πολλοὶ λέγουσιν.

IV. Ἀλλὰ γὰρ οὔτε τούτων οὐδὲν ἔστιν οὔτε γ'
 εἴ τινος ἀκηκόατε ὥς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώ- 10
 E πους καὶ χρήματα πράττομαι, οὐδὲ τοῦτο ἀληθές. ἐπεὶ
 καὶ τοῦτό γέ μοι δοκεῖ καλὸν εἶναι, εἴ τις οἴός τ' εἴη
 παιδεύειν ἀνθρώπους ὥσπερ Γοργίας τε ὁ Λεοντῖνος
 καὶ Πρόδικος ὁ Κεῖος καὶ Ἰππίας ὁ Ἡλείος. τούτων
 γὰρ ἕκαστος, ὦ ἄνδρες, οἴός τ' ἐστὶν ἰὼν εἰς ἐκάστην 15
 τῶν πόλεων τοὺς νέους, οἷς ἕξεστι τῶν ἑαυτῶν πολιτῶν
 20 προῖκα ξυνεῖναι ὧ ἂν βούλωνται, τούτους πείθουσι
 τὰς ἐκείνων ξυνουσίας ἀπολιπόντας σφίσι ξυνεῖναι
 χρήματα διδόντας καὶ χάριν προσειδέναι. ἐπεὶ καὶ
 ἄλλος ἀνὴρ ἐστὶ Πάριος ἐνθάδε σοφός, ὃν ἐγὼ ἡσθόμην 20
 ἐπιδημοῦντα· ἔτυχον γὰρ προσελθὼν ἀνδρὶ ὃς τετέλεκε
 χρήματα σοφισταῖς πλείω ἢ ξύμπαντες οἱ ἄλλοι,
 Καλλιᾷ τῷ Ἰππονίκου· τοῦτον οὖν ἀνηρόμην — ἐστὸν
 γὰρ αὐτῷ δύο υἱέε — ὦ Καλλιᾷ, ἦν δ' ἐγώ, εἰ μὲν σου
 τῷ υἱέε πώλῳ ἢ μόσχῳ ἐγενέσθην, εἴχομεν ἂν αὐτοῖν 25
 ἐπιστάτην λαβεῖν καὶ μισθώσασθαι, ὃς ἔμελλεν αὐτῷ

5 σμικρὸν Bodl., but the σ by m. 1. 7 τούτων Bodl.:
 τούτου the edd. 9 οὔτε γ' Bekk.: οὐδέ γ' the mss. 12 γέ
 μοι the mss.: γ' ἐμοί Bekk. with one ms. 14 καὶ Ἰππίας the
 mss.: καὶ Ἰππίας δὲ Bekk. with only one ms. 19 πρὸς εἰδέναι
 Cobet N. L. p. 465 saying that προσειδέναι cannot be Greek.

καλῶ τε καὶ ἀγαθῶ ποιήσῃ τὴν προσήκουσαν ἀρετὴν B
 ἦν δ' ἂν οὗτος ἢ τῶν ἵππικῶν τις ἢ τῶν γεωργικῶν· νῦν
 δ' ἐπειδὴ ἀνθρώπῳ ἐστὸν, τίνα αὐτοῦ ἐν νῷ ἔχεις
 ἐπιστάτην λαβεῖν ; τίς τῆς τοιαύτης ἀρετῆς, τῆς ἀν-
 5 θρωπίνης τε καὶ πολιτικῆς, ἐπιστήμων ἐστίν ; οἶμαι
 γάρ σε ἐσκέφθαι διὰ τὴν τῶν νύεων κτήσιν. ἔστι τις,
 ἔφην ἐγώ, ἢ οὐ ; Πάνυ γε, ἦ δ' ὅς. Τίς, ἦν δ' ἐγώ, καὶ
 ποδαπός, καὶ πόσου διδάσκει ; Εὐήνος, ἔφη, ὦ Σώκρα-
 10 ρισα, εἰ ὡς ἀληθῶς ἔχοι ταύτην τὴν τέχνην καὶ οὕτως C
 ἐμμελῶς διδάσκει. ἔγωγ' οὖν καὶ αὐτὸς ἔκαλλυνόμην
 τε καὶ ἡβρυνόμην ἄν, εἰ ἡπιστάμην ταῦτα· ἀλλ' οὐ
 γὰρ ἐπίσταμαι, ὦ ἄνδρες Ἀθηναῖοι.

V. Ὑπολάβοι ἂν οὖν τις ὑμῶν ἴσως· ἀλλ', ὦ
 15 Σώκρατες, τὸ σὸν τί ἐστὶ πρᾶγμα ; πόθεν αἱ διαβολαί
 σοι αὐται γεγόνασιν ; οὐ γὰρ δήπου σοῦ γε οὐδὲν τῶν
 ἄλλων περιττότερον πραγματευομένου ἔπειτα τοσαύτη
 φήμη τε καὶ λόγος γέγονεν, εἰ μὴ τι ἔπραττες ἄλλοιου
 ἢ οἱ πολλοί· λέγε οὖν ἡμῖν, τί ἐστίν, ἵνα μὴ ἡμεῖς
 20 περὶ σοῦ αὐτοσχεδιάζωμεν. ταυτί μοι δοκεῖ δίκαια D
 λέγειν ὁ λέγων, καὶ γὰρ ὑμῖν πειράσομαι ἀποδείξαι, τί
 ποτ' ἐστὶ τοῦτο ὃ ἐμοὶ πεποίηκε τό τε ὄνομα καὶ τὴν
 διαβολήν. ἀκούετε δὴ. καὶ ἴσως μὲν δόξω τισὶν ὑμῶν
 παίζειν, εἰ μὲντοι ἴστε, πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ.
 25 ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι, δι' οὐδὲν ἀλλ' ἢ διὰ σο-
 φίαν τινὰ τοῦτο τὸ ὄνομα ἔσχηκα. ποίαν δὲ σοφίαν
 ταύτην ; ἥπερ ἐστὶν ἴσως ἀνθρωπίνη σοφία. τῷ ὄντι

8 Εὐήνος Bodl. Bekk. Stallb. 9 Εὐήνον the same.
 10 ἔχει Bekk.: but ἔχοι is the reading of the Bodl. and other
 good mss.; see note in the exegetical commentary. 11 ἐγὼ
 γοῦν Bekk.: ἐγὼ οὖν Bodl.: ἔγωγ' οὖν Stephanus with most mss.
 14 ἂν οὖν Bodl. and most mss.: οὖν ἂν Bekk. with a few mss.

- γὰρ κινδυνεύω ταύτην εἶναι σοφός· οὗτοι δὲ τάχ' ἄν,
E οὓς ἄρτι ἔλεγον, μείζω τινὰ ἢ κατ' ἄνθρωπον σοφίαν
 σοφοὶ εἶεν, ἢ οὐκ ἔχω τί λέγω· οὐ γὰρ δὴ ἔγωγε αὐτὴν
 ἐπίσταμαι, ἀλλ' ὅστις φησὶ ψεύδεται τε καὶ ἐπὶ δια-
 βολῇ τῇ ἐμῇ λέγει. καὶ μοι, ὦ ἄνδρες Ἀθηναῖοι, μὴ 5
 θορυβήσητε, μηδ' ἐὰν δόξω τι ὑμῖν μέγα λέγειν· οὐ γὰρ
 ἐμὸν ἔρῳ τὸν λόγον, ὃν ἂν λέγω, ἀλλ' εἰς ἀξιοχρεων
 ὑμῖν τὸν λέγοντα ἀνοίσω. τῆς γὰρ ἐμῆς, εἰ δὴ τίς ἐστι
 σοφία καὶ οἷα, μάρτυρα ὑμῖν παρέξομαι τὸν θεὸν τὸν ἐν
 21 Δελφοῖς. Χαιρεφῶντα γὰρ ἴστε που. οὗτος ἐμός τε 10
 ἐταῖρος ἦν ἐκ νέου, καὶ ὑμῶν τῷ πλήθει ἐταῖρός τε καὶ
 ξυνέφυγε τὴν φυγὴν ταύτην καὶ μεθ' ὑμῶν κατήλθε.
 καὶ ἴστε δὴ οἷος ἦν Χαιρεφῶν, ὡς σφοδρὸς ἐφ' ὅ,τι
 ὀρμήσειε. καὶ δὴ ποτε καὶ εἰς Δελφούς ἐλθὼν ἐτόλ-
 μησε τοῦτο μαντεύσασθαι· καί, ὅπερ λέγω, μὴ θορυ- 15
 βεῖτε, ὦ ἄνδρες· ἤρετο γὰρ δὴ, εἴ τις ἐμοῦ εἴη σοφώ-
 τερος. ἀνεῖλεν οὖν ἡ Πυθία μηδένα σοφώτερον εἶναι.
 καὶ τούτων πέρι ὁ ἀδελφὸς ὑμῖν αὐτοῦ οὕτοσὶ μαρ-
 τυρήσει, ἐπειδὴ ἐκεῖνος τετελεύτηκεν.
B VI. Σκέψασθε δὲ ὧν ἔνεκα ταῦτα λέγω· μέλλω 20
 γὰρ ὑμᾶς διδάξειν, ὅθεν μοι ἡ διαβολὴ γέγονε. ταῦτα
 γὰρ ἐγὼ ἀκούσας ἐνεθυμούμην οὕτως· τί ποτε λέγει
 ὁ θεός, καὶ τί ποτε αἰνίττεται; ἐγὼ γὰρ δὴ οὔτε μέγα
 οὔτε σμικρὸν ξύνοῖδα ἐμαυτῷ σοφὸς ὢν· τί οὖν ποτε
 λέγει φάσκων ἐμὲ σοφώτατον εἶναι; οὐ γὰρ δὴπου 25
 ψεύδεται γε· οὐ γὰρ θέμις αὐτῷ. καὶ πολὺν μὲν
 χρόνον ἠπόρουν, τί ποτε λέγει, ἔπειτα μόγις πάνυ ἐπὶ

3 ὅ τι Bekk.: but τί is given by the Bodl. and most mss.
 11 The words ἐταῖρός τε are considered spurious by Cobet Var.
 Lect. p. 299. 19 τετελεύτηκε Bekk. Stallb. 24 σμικρὸν Bodl.
 here.

- ζήτησιν αὐτοῦ τοιαύτην τινὰ ἐτραπόμην. ἦλθον ἐπὶ
 τινα τῶν δοκούντων σοφῶν εἶναι, ὥς ἐνταῦθα, εἴπερ
 πον, ἐλέγξων τὸ μαντεῖον καὶ ἀποφανῶν τῷ χρησμῷ C
 ὅτι οὐτοσὶ ἐμοῦ σοφώτερός ἐστι, σὺ δ' ἐμὲ ἐφησθα.
- 5 διασκοπῶν οὖν τοῦτον — ὀνόματι γὰρ οὐδὲν δέομαι λέ-
 γειν, ἦν δέ τις τῶν πολιτικῶν, πρὸς δὲ ἐγὼ σκοπῶν
 τοιοῦτόν τι ἔπαθον, ὧ ἄνδρες Ἀθηναῖοι — καὶ διαλεγό-
 μενος αὐτῷ, ἔδοξε μοι οὗτος ὁ ἀνὴρ δοκεῖν μὲν εἶναι
 σοφὸς ἄλλοις τε πολλοῖς ἀνθρώποις καὶ μάλιστα D
 10 αὐτῷ, εἶναι δ' οὐ· κἄπειτα ἐπειρώμην αὐτῷ δεικνύναι,
 ὅτι οἶοιτο μὲν εἶναι σοφός, εἶη δ' οὐ. ἐντεῦθεν οὖν
 τούτῳ τε ἀπηχθόμην καὶ πολλοῖς τῶν παρόντων· πρὸς
 ἑμαυτὸν δ' οὖν ἀπιὼν ἐλογιζόμην ὅτι τούτου μὲν τοῦ
 ἀνθρώπου ἐγὼ σοφώτερός εἰμι· κινδυνεύει μὲν γὰρ
 15 ἡμῶν οὐδέτερος οὐδὲν καλὸν κἀγαθὸν εἰδέναι, ἀλλ'
 οὗτος μὲν οἶεται τι εἰδέναι οὐκ εἰδώς, ἐγὼ δέ, ὥσπερ
 οὖν οὐκ οἶδα, οὐδὲ οἶομαι· ἔοικα γοῦν τούτου γε σμικρῷ
 τινι αὐτῷ τούτῳ σοφώτερος εἶναι, ὅτι ἂ μὴ οἶδα οὐδὲ
 οἶομαι εἰδέναι. ἐντεῦθεν ἐπ' ἄλλον ἦα τῶν ἐκείνου
 20 δοκούντων σοφωτέρων εἶναι, καὶ μοι ταῦτὰ ταῦτα E
 ἔδοξε· καὶ ἐνταῦθα κἀκείνῳ καὶ ἄλλοις πολλοῖς ἀπη-
 χθόμην.

- VII. Μετὰ ταῦτ' οὖν ἤδη ἐφεξῆς ἦα, αἰσθανό-
 μενος μὲν καὶ λυπούμενος καὶ δεδιὼς ὅτι ἀπηχθανόμην,
 25 ὅμως δὲ ἀναγκαῖον ἐδόκει εἶναι τὸ τοῦ θεοῦ περὶ πλεί-
 στον ποιεῖσθαι· ἰτέον οὖν σκοποῦντι τὸν χρησμόν, τί
 λέγει, ἐπὶ ἅπαντας τοὺς τι δοκούντας εἰδέναι. καὶ νῆ
 τὸν κύνα, ὧ ἄνδρες Ἀθηναῖοι· δεῖ γὰρ πρὸς ὑμᾶς
 τάληθῆ λέγειν· ἢ μὴν ἐγὼ ἔπαθόν τι τοιοῦτον· οἱ μὲν 22

μάλιστα εὐδοκιμοῦντες ἔδοξάν μοι ὀλίγου δεῖν τοῦ πλείστου ἐνδεεῖς εἶναι ζητοῦντι κατὰ τὸν θεόν, ἄλλοι δὲ δοκοῦντες φαυλότεροι ἐπιεικέστεροι εἶναι ἄνδρες πρὸς τὸ φρονίμως ἔχειν. δεῖ δὴ ὑμῖν τὴν ἐμὴν πλάνην ἐπιδειῖξαι ὥσπερ πόνους τινὰς ποιοῦντος, ἵνα μοι καὶ 5 ἀνέλεγκτος ἢ μαντεία γένοιτο. μετὰ γὰρ τοὺς πολιτι-

κούς ἦα ἐπὶ τοὺς ποιητὰς τοὺς τε τῶν τραγῳδιῶν καὶ 10 B τοὺς τῶν διθυράμβων καὶ τοὺς ἄλλους, ὡς ἐνταῦθα ἐπ' αὐτοφώρῳ καταληφόμενος ἐμαυτὸν ἀμαθέστερον ἐκείνων ὄντα. ἀναλαμβάνων οὖν αὐτῶν τὰ ποιήματα, ἃ μοι ἐδόκει μάλιστα πεπραγματεῦσθαι αὐτοῖς, διηρώτων ἂν αὐτοὺς τί λέγοιεν, ἵν' ἅμα τι καὶ μανθάνοιμι παρ' αὐτῶν. αἰσχύνομαι οὖν ὑμῖν εἰπεῖν, ὦ ἄνδρες, τὰ ληθῆ· ὅμως δὲ ῥητέον. ὥς ἔπος γὰρ εἰπεῖν ὀλίγου αὐτῶν ἅπαντες οἱ παρόντες ἂν βέλτιον ἔλεγον περὶ ὧν αὐτοὶ 15 C ἐπεποιήκεσαν. ἔγνων οὖν καὶ περὶ τῶν ποιητῶν ἐν ὀλίγῳ τοῦτο, ὅτι οὐ σοφία ποιοῖεν ἀ ποιοῖεν, ἀλλὰ φύσει τινὶ καὶ ἐνθουσιάζοντες, ὥσπερ οἱ θεομάντεις καὶ οἱ χρησμῶδοί· καὶ γὰρ οὗτοι λέγουσι μὲν πολλὰ καὶ καλά, ἴσασι δὲ οὐδὲν ὧν λέγουσι. τοιοῦτόν τί μοι 20 ἐφάνησαν πάθος καὶ οἱ ποιηταὶ πεπονθότες· καὶ ἅμα ἡσθόμην αὐτῶν διὰ τὴν πόλιν οἰομένων καὶ τὰλλα σοφωτάτων εἶναι ἀνθρώπων, ἃ οὐκ ἦσαν. ἀπῆα οὖν καὶ ἐντεῦθεν τῷ αὐτῷ οἰόμενος περιγεγονέναι, ὥπερ καὶ τῶν πολιτικῶν. 25

VIII. Τελευτῶν οὖν ἐπὶ τοὺς χειροτέχνους ἦα·

D ἐμαυτῷ γὰρ ξυνήδην οὐδὲν ἐπισταμένῳ, ὡς ἔπος εἰπεῖν,

16 ἐπεποιήκεσαν Stephanus with the best mss.: πεποιήκεσαν Bekk. with only one ms. 24 αὐτῷ αὐτῶν Bekk. with three mss., but αὐτῶν is om. in the Bodl. and other good mss. τὸ αὐτὸ Bodl. text, τῷ αὐτῷ margin. 27 ξυνήδη Bekk. against the mss.

- τούτους δέ γ' ἤδειν ὅτι εὐρήσοιμι πολλὰ καὶ καλὰ ἐπισταμένους. καὶ τούτου μὲν οὐκ ἐφρεύσθην, ἀλλ' ἠπίσταντο ἃ ἐγὼ οὐκ ἠπιστάμην καὶ μου ταύτη σοφώτεροι ἦσαν. ἀλλ', ὦ ἄνδρες Ἀθηναῖοι, ταυτόν μοι
- 5 ἔδοξαν ἔχειν ἀμάρτημα, ὅπερ καὶ οἱ ποιηταί, καὶ οἱ ἀγαθοὶ δημιουργοί· διὰ τὸ τὴν τέχνην καλῶς ἐξεργάζεσθαι ἕκαστος ἡξίου καὶ τὰλλα τὰ μέγιστα σοφώτατος εἶναι, καὶ αὐτῶν αὕτη ἡ πλημμέλεια ἐκείνην τὴν σοφίαν ἀπέκρυπτεν· ὥστ' ἐμὲ ἐμαυτὸν ἀνερωτᾶν ὑπὲρ
- 10 τοῦ χρησμοῦ, πότερα δεξαίμην ἂν οὕτως ὥσπερ ἔχω ἔχειν, μήτε τι σοφὸς ὢν τὴν ἐκείνων σοφίαν μήτε ἀμαθὴς τὴν ἀμαθίαν, ἢ ἀμφότερα ἃ ἐκεῖνοι ἔχουσιν ἔχειν. ἀπεκρινάμην οὖν ἐμαυτῷ καὶ τῷ χρησμῷ, ὅτι μοι λυσιτελοῖ ὥσπερ ἔχω ἔχειν.
- 15 IX. Ἐκ ταυτησὶ δὴ τῆς ἐξετάσεως, ὦ ἄνδρες Ἀθηναῖοι, πολλαὶ μὲν ἀπέχθειαί μοι γεγόνασι καὶ 23 οἶαι χαλεπώταται καὶ βαρύταται, ὥστε πολλὰς διαβολὰς ἀπ' αὐτῶν γεγονέναι, ὄνομα δὲ τοῦτο λέγεσθαι, σοφὸς εἶναι. οἴονται γάρ με ἐκάστοτε οἱ παρόντες
- 20 ταῦτα αὐτὸν εἶναι σοφόν, ἃ ἂν ἄλλον ἐξελέγξω. τὸ δὲ κινδυνεύει, ὦ ἄνδρες, τῷ ὄντι ὁ θεὸς σοφὸς εἶναι, καὶ ἐν τῷ χρησμῷ τούτῳ τοῦτο λέγειν, ὅτι ἡ ἀνθρωπίνη σοφία ὀλίγου τινὸς ἀξία ἐστὶ καὶ οὐδενὸς· καὶ φαίνεται τοῦτο λέγειν τὸν Σωκράτη, προσκεκρῆσθαι δὲ τῷ ἐμῷ

1 ἤδη Bekk.

9 ἀπέκρυπτεν all editors except Riddell, who espouses ἀποκρύπτειν given by the ms. Φ, ἀποκρύπτει Bodl. and other mss. 15 ἔξεως Bodl. which is perhaps right. But comp. 11, 14. 16 Cron omits Ἀθηναῖοι here, and in his note says that the best mss. omit it also; but the Bodl. ms. gives Ἀθηναῖοι here, though it omits it below 21. 24 τοῦτον Bodl. with most of the other mss.: τοῦτο 'g et corr. D': τοῦτ' οὐ Bekk. after a conjecture of F. A. Wolf. See exegetical commentary.

ὀνόματι, ἐμὲ παράδειγμα ποιούμενος, ὥσπερ ἂν εἰ
εἴποι ὅτι οὗτος ὑμῶν, ὃ ἄνθρωποι, σοφώτατός ἐστιν,
B ὅστις ὥσπερ Σωκράτης ἔγνωκεν ὅτι οὐδενὸς ἄξιός ἐστι
τῇ ἀληθείᾳ πρὸς σοφίαν. ταῦτ' οὖν ἐγὼ μὲν ἔτι καὶ
νῦν περιῶν ζητῶ καὶ ἐρευνῶ κατὰ τὸν θεόν, καὶ τῶν 5
ἀστῶν καὶ ξένων ἂν τινα οἶωμαι σοφὸν εἶναι· καὶ ἐπει-
δὲ μοι μὴ δοκῇ, τῷ θεῷ βοηθῶν ἐνδείκνυμαι ὅτι οὐκ
ἔστι σοφός. καὶ ὑπὸ ταύτης τῆς ἀσχολίας οὔτε τι
τῶν τῆς πόλεως πρᾶξαί μοι σχολὴ γέγονεν ἄξιον λόγου
οὔτε τῶν οἰκείων, ἀλλ' ἐν πενίᾳ μυρία εἰμὶ διὰ τὴν 10
C τοῦ θεοῦ λατρείαν.

X. Πρὸς δὲ τούτοις οἱ νέοι μοι ἐπακολουθοῦντες,
οἷς μάλιστα σχολή ἐστιν, οἱ τῶν πλουσιωτάτων, αὐτό-
ματοι χαίρουσιν ἀκούοντες ἐξεταζομένων τῶν ἀνθρώ-
πων, καὶ αὐτοὶ πολλάκις ἐμὲ μιμούνται, εἴτ' ἐπιχει- 15
ροῦσιν ἄλλους ἐξετάζειν· κᾶπεια, οἶμαι, εὐρίσκουσι
πολλὴν ἀφθονίαν οἰομένων μὲν εἰδέναι τὰ ἀνθρώπων,
εἰδότες δὲ ὀλίγα ἢ οὐδέν. ἐντεῦθεν οὖν οἱ ὑπ' αὐτῶν
ἐξεταζόμενοι ἐμοὶ ὀργίζονται, ἀλλ' οὐχ αὐτοῖς, καὶ
D λέγουσιν ὡς Σωκράτης τίς ἐστι μιαιώτατος καὶ δια- 20
φθείρει τοὺς νέους· καὶ ἐπειδὴν τις αὐτοὺς ἐρωτᾷ, ὃ, τι
ποιῶν καὶ ὅ, τι διδάσκων, ἔχουσι μὲν οὐδὲν εἰπεῖν,
ἀλλ' ἀγνοοῦσιν, ἵνα δὲ μὴ δοκῶσιν ἀπορεῖν, τὰ κατὰ
πάντων τῶν φιλοσοφούντων πρόχειρα ταῦτα λέγουσιν,
ὅτι τὰ μετέωρα καὶ τὰ ὑπὸ γῆς, καὶ θεοὺς μὴ νομίζειν, 25
καὶ τὸν ἥττω λόγον κρείττω ποιεῖν. τὰ γὰρ ἀληθῆ,

1 εἰ is om. in the mss., add. by Stephanus. 4 μὲν ἔχων
ἔτι Bodl. 6 τῶν ξένων Bekk. and most editors: τῶν om.
Bodl. and three other mss. 15 εἴτα Bodl. Bekk. 17 τί Bodl.:
τι edd. 18 ἢ ὀλίγα ἢ οὐδέν Bekk.; but the first ἢ is om. in
the Bodl. and other good mss. 19 ἀλλ' οὐχ αὐτοῖς Bodl., ἀλλ'
οὐκ αὐτοῖς DS, οὐχ αὐτοῖς Bekk. with many mss.

- οἶμαι, οὐκ ἂν ἐθέλοιεν λέγειν, ὅτι κατάδηλοι γίνονται
 προσποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν. ἄτε οὖν, **E**
 οἶμαι, φιλότιμοι ὄντες καὶ σφοδροὶ καὶ πολλοί, καὶ
 ξυντεταμένως καὶ πιθανῶς λέγοντες περὶ ἐμοῦ, ἔμπε-
 5 πλήκασιν ὑμῶν τὰ ὦτα καὶ πάλαι καὶ σφοδρῶς δια-
 βάλλοντες. ἐκ τούτων καὶ Μέλητος μοι ἐπέθετο καὶ
 "Ανυτος καὶ Λύκων, Μέλητος μὲν ὑπὲρ τῶν ποιητῶν
 ἀχθόμενος, "Ανυτος δὲ ὑπὲρ τῶν δημιουργῶν καὶ τῶν
 πολιτικῶν, Λύκων δὲ ὑπὲρ τῶν ῥητόρων· ὥστε, ὅπερ **24**
 10 ἀρχόμενος ἐγὼ ἔλεγον, θαυμάζοιμ' ἂν εἰ οἴός τ' εἶην
 ἐγὼ ὑμῶν ταύτην τὴν διαβολὴν ἐξελέσθαι ἐν οὕτως
 ὀλίγῳ χρόνῳ οὕτω πολλὴν γεγонуῖαν. ταῦτ' ἔστιν
 ὑμῖν, ὦ ἄνδρες Ἀθηναῖοι, τάληθῇ, καὶ ὑμᾶς οὔτε μέγα
 οὔτε σμικρὸν ἀποκρυψάμενος ἐγὼ λέγω οὐδ' ὑποστει-
 15 λόμενος. καίτοι οἶδα σχεδὸν ὅτι τοῖς αὐτοῖς ἀπεχθά-
 νομαι· ὃ καὶ τεκμήριον ὅτι ἀληθῇ λέγω καὶ ὅτι αὕτη
 2 ἔστιν ἡ διαβολὴ ἡ ἐμὴ καὶ τὰ αἷτια ταῦτ' ἔστιν. καὶ
 ἐάν τε νῦν ἐάν τε αὖθις ζητήσητε ταῦτα, οὕτως **B**
 εὐρήσετε.
- 20 **XI.** Περὶ μὲν οὖν ὧν οἱ πρῶτοί μου κατήγοροι
 κατηγόρουν αὕτη ἔστιν ἱκανὴ ἀπολογία πρὸς ὑμᾶς·
 πρὸς δὲ Μέλητον τὸν ἀγαθὸν τε καὶ φιλόπολιν, ὥς
 φησι, καὶ τοὺς ὑστέρους μετὰ ταῦτα πειράσομαι ἀπο-
 λογεῖσθαι. αὖθις γὰρ δῆ, ὥσπερ ἐτέρων τούτων ὄντων
 25 κατηγόρων, λάβωμεν αὖ τὴν τούτων ἀντωμοσίαν. ἔχει

1 οἶμαι Bodl. but **3** the same ms. has οἶμαι. **4** ξυν-
 τεταγμένως Bodl. and most mss. which Bekk. follows: ξυν-
 τεταμένως ΖΥ. **9** See exeg. comm. **14** σμικρὸν Bodl.:
 see n. on 4, 21. **17** ταῦτ' ἔστιν Bodl.: ταῦτά ἔστι edd. **21**
 ἔστιν Bodl.: ἔστω edd. **23** ἀπολογήσασθαι Bekk. against the
 Bodl. and most good mss.

δέ πως ᾧδε· Σωκράτῃ φησὶν ἀδικεῖν τοὺς τε νέους
 διαφθείροντα καὶ θεοὺς οὓς ἡ πόλις νομίζει οὐ νομίζοντα,
 C ἕτερα δὲ δαιμόνια καινά. τὸ μὲν δὴ ἐγκλημα τοιοῦτόν
 ἐστὶ· τούτου δὲ τοῦ ἐγκλήματος ἐν ἑκαστον ἐξετάσω-
 μεν· φησὶ γὰρ δὴ τοὺς νέους ἀδικεῖν με διαφθείροντα. 5
 ἐγὼ δέ γε, ὦ ἄνδρες Ἀθηναῖοι, ἀδικεῖν φημί Μέλητον,
 ὅτι σπουδῇ χαριεντίζεται, ῥαδίως εἰς ἀγῶνα καθιστὰς
 ἀνθρώπους, περὶ πραγμάτων προσποιούμενος σπουδά-
 ζειν καὶ κήδεσθαι, ὧν οὐδὲν τούτῳ πώποτε ἐμέλησεν·
 ὡς δὲ τοῦτο οὕτως ἔχει, πειράσομαι καὶ ὑμῖν ἐπιδείξαι. 10

XII. Καί μοι δεῦρο, ὦ Μέλητε, εἰπέ· ἄλλο τι
 ἢ περὶ πολλοῦ ποιεῖ, ὅπως ὡς βέλτιστοι οἱ νεώτεροι
 D ἔσονται; Ἔγωγε. Ἴθι δὴ νῦν εἰπέ τούτοις, τίς αὐτοὺς
 βελτίους ποιεῖ; δῆλον γὰρ ὅτι οἶσθα, μέλον γέ σοι.
 τὸν μὲν γὰρ διαφθείροντα ἐξευρών, ὡς φῆς, ἐμὲ εἰσάγεις 15
 τουτοισὶ καὶ κατηγορεῖς· τὸν δὲ δὴ βελτίους ποιοῦντα
 ἴθι εἰπέ καὶ μήνυσον αὐτοῖς, τίς ἐστίν. ὅρᾳς, ὦ Μέ-
 λητε, ὅτι σιγᾶς καὶ οὐκ ἔχεις εἰπεῖν; καίτοι οὐκ
 αἰσχρόν σοι δοκεῖ εἶναι καὶ ἱκανὸν τεκμήριον οὐδὲν ἐγὼ
 λέγω, ὅτι σοι οὐδὲν μεμέληκεν; ἀλλ' εἰπέ, ὦ ἄγαθέ, 20
 τίς αὐτοὺς ἀμείνους ποιεῖ; Οἱ νόμοι. Ἄλλ' οὐ τοῦτο
 E ἐρωτῶ, ὦ βέλτιστε, ἀλλὰ τίς ἄνθρωπος, ὅστις πρῶτον
 καὶ αὐτὸ τοῦτο οἶδε, τοὺς νόμους. Οὗτοι, ὦ Σώκρατες,
 οἱ δικασταί. Πῶς λέγεις, ὦ Μέλητε; οἶδε τοὺς νέους
 παιδεύειν οἰοί τέ εἰσι καὶ βελτίους ποιοῦσι; Μάλιστα. 25
 Πότερον ἅπαντες, ἢ οἱ μὲν αὐτῶν, οἱ δ' οὐ; Ἄπαντες.
 Εὖ γε νῆ τήν· Ἦραν λέγεις, καὶ πολλὴν ἀφθονίαν τῶν

6 γε which I om. in the first ed. is in the Bodl. ms.
 7 ἀγῶνα Bodl.: ἀγῶνας edd. 8 προσποιουμένους Bodl.
 10 καὶ om. by Cobet Var. Lect. p. 299. 11 ἄλλο τι περὶ Bekk.
 against the mss. 25 ποιεῖν Bekk. with inferior mss.

ὠφελούντων. τί δὲ δὴ ; οἶδε οἱ ἀκροαταὶ βελτίους 25
 ποιοῦσιν, ἢ οὐ ; Καὶ οὗτοι. Τί δὲ οἱ βουλευταί ; Καὶ
 οἱ βουλευταί. Ἀλλ' ἄρα, ὦ Μέλητε, μὴ οἱ ἐν τῇ
 ἐκκλησίᾳ [οἱ ἐκκλησιασταί] διαφθείρουσι τοὺς νεωτέ-
 5 ρους ; ἢ κακέينوι βελτίους ποιοῦσιν ἅπαντες ; Κακέينوι.
 Πάντες ἄρα, ὡς ἔοικεν, Ἀθηναῖοι καλοὺς καγαθοὺς
 ποιοῦσι πλὴν ἐμοῦ, ἐγὼ δὲ μόνος διαφθείρω. οὕτω
 λέγεις ; Πάνυ σφόδρα ταῦτα λέγω. Πολλήν γ' ἐμοῦ
 κατέγνώκας δυστυχίαν. καὶ μοι ἀπόκριναι ἢ καὶ
 10 περὶ ἵππους οὕτω σοι δοκεῖ ἔχειν· οἱ μὲν βελτίους B
 ποιοῦντες αὐτοὺς πάντες ἄνθρωποι εἶναι, εἰς δέ τις
 ὁ διαφθείρων ; ἢ τοῦναντίον τούτου πᾶν εἰς μὲν τις
 ὁ βελτίους οἷός τ' ὦν ποιεῖν ἢ πᾶν ὀλίγοι, οἱ ἵππικοι·
 οἱ δὲ πολλοὶ ἐάνπερ ξυνῶσι καὶ χρῶνται ἵπποις, δια-
 15 φθείρουσιν ; οὐχ οὕτως ἔχει, ὦ Μέλητε, καὶ περὶ
 ἵππων καὶ τῶν ἄλλων ἀπάντων ζώων ; πάντως δήπου,
 ἐάν τε σὺ καὶ Ἄνυτος οὐ φῆτε ἐάν τε φῆτε· πολλή
 γὰρ ἂν τις εὐδαιμονία εἴη περὶ τοὺς νέους, εἰ εἰς μὲν
 μόνος αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὠφελοῦσιν. ἀλλὰ
 20 γάρ, ὦ Μέλητε, ἱκανῶς ἐπιδείκνυσαι ὅτι οὐδεπώποτε C
 ἐφρόντισας τῶν νέων, καὶ σαφῶς ἀποφαίνεις τὴν σαν-
 τοῦ ἀμέλειαν, ὅτι οὐδέν σοι μεμέληκε περὶ ὦν ἐμέ
 εἰσάγεις.

XIII. Ἔτι δὲ ἡμῖν εἰπέ, ὦ πρὸς Διὸς Μέλητε,
 25 πότερον ἔστιν οἰκεῖν ἄμεινον ἐν πολίταις χρηστοῖς ἢ
 πονηροῖς ; ὦ τᾶν, ἀπόκριναι· οὐδὲν γάρ τοι χαλεπὸν

1 τί δὲ δὴ Bodl. m. pr. : τί δαὶ δὴ Bodl. corr. and Bekker. So
 also in the next line. 4 The words οἱ ἐκκλησιασταί are con-
 sidered spurious by Cobet V. Lect. p. 299. 8 γέ μου Bodl.
 11 ἅπαντες Bekk. : but πάντες Bodl. and other good mss. 20
 ἱκανῶς ἐπεὶ δὲ ἱκανῶς Bodl.

ἐρωτῶ. οὐχ οἱ μὲν πονηροὶ κακὸν τι ἐργάζονται τοὺς
 ἀεὶ ἐγγυτάτω ἑαυτῶν ὄντας, οἱ δ' ἀγαθοὶ ἀγαθόν τι ;
 Πάνυ γε. Ἔστιν οὖν ὅστις βούλεται ὑπὸ τῶν ξυνόν-
 D των βλάπτεσθαι μᾶλλον ἢ ὠφελεῖσθαι ; ἀποκρίνου, ὦ
 ἄγαθέ· καὶ γὰρ ὁ νόμος κελεύει ἀποκρίνεσθαι. ἔσθ' 5
 ὅστις βούλεται βλάπτεσθαι ; Οὐ δῆτα. Φέρε δὴ,
 πότερον ἐμὲ εἰσάγεις δεῦρο ὥς διαφθείροντα τοὺς νεω-
 τέρους καὶ πονηροτέρους ποιοῦντα ἐκόντα ἢ ἄκοντα ;
 Ἐκόντα ἔγωγε. Τί δῆτα, ὦ Μέλητε ; τοσοῦτον σὺ
 ἐμοῦ σοφώτερος εἶ τηλικούτου ὄντος τηλικόσδε ὢν, 10
 ὥστε σὺ μὲν ἔγνωκας ὅτι οἱ μὲν κακοὶ κακὸν τι ἐργά-
 E ζονται ἀεὶ τοὺς μάλιστα πλησίον ἑαυτῶν, οἱ δὲ ἀγαθοὶ
 ἀγαθόν· ἐγὼ δὲ δὴ εἰς τοσοῦτον ἀμαθίας ἤκω, ὥστε
 καὶ τοῦτ' ἀγνοῶ, ὅτι, ἐάν τινα μοχθηρὸν ποιήσω τῶν
 ξυνόντων, κινδυνεύσω κακὸν τι λαβεῖν ἀπ' αὐτοῦ, ὥστε 15
 τοῦτο τὸ τοσοῦτον κακὸν ἐκὼν ποιῶ, ὥς φῆς σύ ; ταῦτα
 ἐγὼ σοι οὐ πείθομαι, ὦ Μέλητε, οἶμαι δὲ οὐδὲ ἄλλον
 26 ἀνθρώπων οὐδένα· ἀλλ' ἢ οὐ διαφθείρω, ἢ εἰ διαφθείρω,
 ἄκων, ὥστε σύ γε κατ' ἀμφοτέρα ψεύδει. εἰ δὲ ἄκων
 διαφθείρω, τῶν τοιούτων καὶ ἀκουσίων ἀμαρτημάτων 20
 οὐ δεῦρο νόμος εἰσάγειν ἐστίν, ἀλλ' ἰδίᾳ λαβόντα
 διδάσκειν καὶ νουθετεῖν· δῆλον γὰρ ὅτι, ἐὰν μάθω,
 παύσομαι ὃ γε ἄκων ποιῶ. σὺ δὲ ξυγγενέσθαι μὲν
 μοι καὶ διδάξαι ἔφυγες καὶ οὐκ ἠθέλησας, δεῦρο δὲ
 εἰσάγεις, οἷ νόμος ἐστὶν εἰσάγειν τοὺς κολάσεως δεομέ- 25
 νους, ἀλλ' οὐ μαθήσεως.

XIV. Ἀλλὰ γάρ, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο μὲν

4 ἀποκρίνου Bodl. : ἀπόκριναι the edd. 16 τὸ om. Bodl.
 20 καὶ ἀκουσίων considered spurious by Cobet, who proposes τῶν
 τοιούτων ἐνεκα ἀμαρτημάτων.

- δῆλον ἤδη ἐστίν, ὃ ἐγὼ ἔλεγον, ὅτι Μελήτω τούτων **B**
 οὔτε μέγα οὔτε σμικρὸν πώποτε ἐμέλησεν· ὅμως δὲ
 δὴ λέγε ἡμῖν, πῶς με φῆς διαφθείρειν, ὦ Μέλητε, τοὺς
 νεωτέρους ; ἡ δῆλον δὴ ὅτι κατὰ τὴν γραφὴν, ἣν ἐγρά-
 5 ψω, θεοὺς διδάσκοντα μὴ νομίζειν οὓς ἡ πόλις νομίζει,
 ἕτερα δὲ δαιμόνια καινά ; οὐ ταῦτα λέγεις ὅτι δι-
 δάσκων διαφθείρω ; Πάνν μὲν οὖν σφόδρα ταῦτα
 λέγω. Πρὸς αὐτῶν τοίνυν, ὦ Μέλητε, τούτων τῶν
 θεῶν, ὧν νῦν ὁ λόγος ἐστίν, εἰπὲ ἔτι σαφέστερον καὶ
 10 ἐμοὶ καὶ τοῖς ἀνδράσι τουτοισί. ἐγὼ γὰρ οὐ δύναμαι **C**
 μαθεῖν, πότερον λέγεις διδάσκειν με νομίζειν εἶναι τινὰς
 θεοὺς, καὶ αὐτὸς ἄρα νομίζω εἶναι θεοὺς, καὶ οὐκ εἰμὶ
 τὸ παράπαν ἄθεος οὐδὲ ταύτῃ ἀδικῶ, οὐ μέντοι οὔσπερ
 γε ἡ πόλις, ἀλλ' ἐτέρους, καὶ τοῦτ' ἐστίν ὃ μοι ἐγ-
 15 καλεῖς, ὅτι ἐτέρους· ἡ παντάπασί με φῆς οὔτε αὐτὸν
 νομίζειν θεοὺς τοὺς τε ἄλλους ταῦτα διδάσκειν. Ταῦτα
 λέγω, ὡς το παράπαν οὐ νομίζεις θεοὺς. ὦ θαυμάσιε **D**
 Μέλητε, ἵνα τί ταῦτα λέγεις ; οὐδὲ ἥλιον οὐδὲ σελήνην
 ἄρα νομίζω θεοὺς εἶναι, ὥσπερ οἱ ἄλλοι ἄνθρωποι ;
 20 Μὰ Δί', ὦ ἄνδρες δικασταί, ἐπεὶ τὸν μὲν ἥλιον λίθον
 φησὶν εἶναι, τὴν δὲ σελήνην γῆν. Ἀναξαγόρου οἶε
 κατηγορεῖν, ὦ φίλε Μέλητε, καὶ οὕτω καταφρονεῖς
 τῶνδε καὶ οἶε αὐτοὺς ἀπείρους γραμμάτων εἶναι, ὥστε
 οὐκ εἰδέναι ὅτι τὰ Ἀναξαγόρου βιβλία τοῦ Κλαζομε-
 25 νίου γέμει ταύτων τῶν λόγων ; καὶ δὴ καὶ οἱ νέοι ταῦτα
 παρ' ἐμοῦ μαθάνουσιν, ἀ ἔξεστιν ἐνίοτε, εἰ πάνν πολ-
 λού, δραχμῆς ἐκ τῆς ὀρχήστρας πριαμένοις Σωκράτους **E**
 καταγελᾶν, ἐὰν προσποιῇται ἑαυτοῦ εἶναι, ἄλλως τε

1 οὐ ἔγω Bekker : ὃ ἐγὼ Bodl. and nearly all mss. 2
 μικρὸν Bodl. 10 τοῖς ἀνδράσι considered spurious by Cobet
 V. Lect. p. 300.

καὶ οὕτως ἄτοπα ὄντα. ἀλλ' ὦ πρὸς Διός, οὕτωςί σοι
δοκῶ; οὐδένα νομίζω θεὸν εἶναι; Οὐ μέντοι μὰ Δί'
οὐδ' ὅπωςτιοῦν. Ἀπιστός γ' εἶ, ὦ Μέλητε, καὶ ταῦτα
μέντοι, ὡς ἐμοὶ δοκεῖς, σαντῶ. ἐμοὶ γὰρ δοκεῖ οὐτοσί,
ὦ ἄνδρες Ἀθηναῖοι, πάνυ εἶναι ὑβριστῆς καὶ ἀκόλα- 5
27 στος, καὶ ἀτεχνῶς τὴν γραφὴν ταύτην ὑβρεῖ τινὶ καὶ
ἀκολασίᾳ καὶ νεότητι γράψασθαι. ἔοικε γὰρ ὥσπερ
αἰνίγμα ξυντιθέντι διαπειρωμένῳ, ἅρα γινώσεται Σω-
κράτης ὁ σοφὸς δὴ ἐμοῦ χαριεντιζομένου καὶ ἐναντί'
ἐμαντῶ λέγοντος, ἢ ἔξαπατήσω αὐτὸν καὶ τοὺς ἄλλους 10
τοὺς ἀκούοντας; οὗτος γὰρ ἐμοὶ φαίνεται τὰ ἐναντία
λέγειν αὐτὸς ἐαυτῶ ἐν τῇ γραφῇ, ὥσπερ ἂν εἰ εἴποι·
ἀδικεῖ Σωκράτης θεοὺς οὐ νομίζων, ἀλλὰ θεοὺς νομί-
ζων. καίτοι τοῦτό ἐστι παίζοντας.

XV. Ξυνεπισκέψασθε δὴ, ὦ ἄνδρες, ἥ μοι φαίνε- 15
ται ταῦτα λέγειν· σὺ δὲ ἡμῖν ἀποκρίναι, ὦ Μέλητε,
B ὑμεῖς δέ, ὅπερ κατ' ἀρχὰς ὑμᾶς παρητησάμην, μέ-
μνησθέ μοι μὴ θορυβεῖν, ἐὰν ἐν τῷ εἰωθότῳ τρόπῳ τοὺς
λόγους ποιῶμαι. ἔστιν ὅστις ἀνθρώπων, ὦ Μέλητε,
ἀνθρώπεια μὲν νομίζει πράγματ' εἶναι, ἀνθρώπους δὲ 20
οὐ νομίζει; ἀποκρινέσθω, ὦ ἄνδρες, καὶ μὴ ἄλλα καὶ
ἄλλα θορυβεῖτω· ἔσθ' ὅστις ἵππους μὲν οὐ νομίζει
εἶναι, ἵππικὰ δὲ πράγματα; ἢ αὐλητὰς μὲν οὐ νομίζει
εἶναι, αὐλητικὰ δὲ πράγματα; οὐκ ἔστιν, ὦ ἄριστε

2 δοκῶ; and νομίζω are the readings of the Bodl.: the edd. omit the; after δ. and read νομίζειν. 4 ἐμοὶ μὲν γὰρ Bodl.:

but Bekk. Stallb. and the other edd. omit μὲν on the authority of many good mss. 8 ξυντιθέντι καὶ διαπειρωμένῳ Bekk.: but

καὶ is om. in the best mss. 12 αὐτῶ Bekk.: ἐαυτῶ Bodl. εἰ added above the line by m. 2 in the Bodl.: cf. 11, 1. 15 δὴ the best mss.: δέ Bekk. 23 νομίζει εἶναι Bodl. εἶναι om. by

Bekk. with many mss. of less value.

- ἀνδρῶν· εἰ μὴ σὺ βούλει ἀποκρίνασθαι, ἐγὼ σοὶ λέγω
 καὶ τοῖς ἄλλοις τουτοισί. ἀλλὰ τὸ ἐπὶ τούτῳ γε ἀπό-
 κριναι· ἔσθ' ὅστις δαιμόνια μὲν νομίζει πράγματ' εἶναι, C
 δαίμονας δὲ οὐ νομίζει; Οὐκ ἔστιν. Ὡς ὠνησας, ὅτι
 5 μόγεις ἀπεκρίνω ὑπὸ τουτωνὶ ἀναγκαζόμενος. οὐκοῦν
 δαιμόνια μὲν φῆς με καὶ νομίζειν καὶ διδάσκειν, εἴτ'
 οὖν καινὰ εἴτε παλαιά· ἀλλ' οὖν δαιμόνιά γε νομίζω
 κατὰ τὸν σὸν λόγον, καὶ ταῦτα καὶ διωμόσω ἐν τῇ
 ἀντιγραφῇ. εἰ δὲ δαιμόνια νομίζω, καὶ δαίμονας δήπου
 10 πολλὴ ἀνάγκη νομίζειν μέ ἐστιν· οὐχ οὕτως ἔχει; ἔχει
 δὴ· τίθημι γάρ σε ὁμολογοῦντα, ἐπειδὴ οὐκ ἀποκρίνει.
 τοὺς δὲ δαίμονας οὐχὶ ἤτοι θεοὺς γε ἡγοῦμεθα ἢ θεῶν D
 παῖδας; φῆς ἢ οὐ; Πάνυ γε. Οὐκοῦν εἴπερ δαίμονας
 ἡγοῦμαι, ὥς σὺ φῆς, εἰ μὲν θεοὶ τινὲς εἰσιν οἱ δαίμονες,
 15 τοῦτ' ἂν εἴη ὃ ἐγὼ φημί σε αἰνίττεσθαι καὶ χαριεντί-
 ζεσθαι, θεοὺς οὐχ ἡγοῦμενον φάναι ἐμὲ θεοὺς αὐτῷ ἡγεῖ-
 σθαι πάλιν, ἐπειδὴ περ γε δαίμονας ἡγοῦμαι· εἰ δ' αὖ
 οἱ δαίμονες θεῶν παῖδές εἰσι νόθοι τινὲς ἢ ἐκ νυμφῶν
 ἢ ἐκ τινῶν ἄλλων, ὧν δὴ καὶ λέγονται, τίς ἂν ἀνθρώ-
 20 πων θεῶν μὲν παῖδας ἡγοῖτο εἶναι, θεοὺς δέ μὴ; ὁμοίως
 γὰρ ἂν ἄτοπον εἴη, ὥσπερ ἂν εἴ τις ἵππων μὲν παῖδας
 ἡγοῖτο ἢ καὶ ὄνων [τοὺς ἡμίονους,] ἵππους δὲ καὶ ὄνους E
 μὴ ἡγοῖτο εἶναι. ἀλλ', ὦ Μέλητε, οὐκ ἔστιν ὅπως σὺ
 ταῦτα οὐχὶ ἀποπειρώμενος ἡμῶν ἐγράψω τὴν γραφὴν
 25 ταύτην ἢ ἀπορῶν ὅ,τι ἐγκαλοῖς ἐμοὶ ἀληθὲς ἀδίκημα·
 ὅπως δὲ σύ τινα πείθοις ἂν καὶ σμικρὸν γοῦν νοῦν

10 μέ Bodl.: ἐμέ Bekk. with three mss.

vous pronounced spurious by Bäumlein.

ταύτην considered to be spurious by Cron and others: but see
 exeg. comm.

26 γοῦν though om. in the edd. is now given
 on the authority of the Bodl. ms.

22 τοὺς ἡμί-

24 τὴν γραφὴν

ἔχοντα ἀνθρώπων, ὥς [οὐ] τοῦ αὐτοῦ ἐστὶ καὶ δαιμόνια
καὶ θεῖα ἡγείσθαι, καὶ αὐ τοῦ αὐτοῦ μήτε δαίμονας μήτε
28 θεοὺς μήτε ἥρωας, οὐδεμία μηχανή ἐστίν.

XVI. Ἀλλὰ γάρ, ὦ ἄνδρες Ἀθηναῖοι, ὥς μὲν ἐγὼ
οὐκ ἀδικῶ κατὰ τὴν Μελήτου γραφήν, οὐ πολλῆς μοι 5
δοκεῖ εἶναι ἀπολογίας, ἀλλ' ἱκανὰ καὶ ταῦτα· ὁ δὲ καὶ
ἐν τοῖς ἔμπροσθεν ἔλεγον, ὅτι πολλή μοι ἀπέχθεια γέ-
γονε καὶ πρὸς πολλούς, εὖ ἴστε ὅτι ἀληθές ἐστι. καὶ
τοῦτ' ἐστίν ὃ ἐμὲ αἰρήσει, ἐάνπερ αἰρή, οὐ Μέλητος
οὐδὲ Ἀνυτος, ἀλλ' ἡ τῶν πολλῶν διαβολή τε καὶ φθό- 10
νος. ἃ δὴ πολλοὺς καὶ ἄλλους καὶ ἀγαθοὺς ἄνδρας
B ἥρηκεν, οἶμαι δὲ καὶ αἰρήσειν· οὐδὲν δὲ δεινὸν μὴ ἐν
ἐμοὶ στῇ. ἴσως δ' ἂν οὖν εἴποι τις· εἰτ' οὐκ αἰσχύνει,
ὦ Σώκρατες, τοιοῦτον ἐπιτήδευμα ἐπιτηδεύσας, ἐξ οὗ
κινδυνεύεις νυνὶ ἀποθανεῖν; ἐγὼ δὲ τούτῳ ἂν δίκαιον 15
λόγον ἀντείποιμι, ὅτι οὐ καλῶς λέγεις, ὦ ἄνθρωπε, εἰ
οἶε δεῖν κίνδυνον ὑπολογίζεσθαι τοῦ ζῆν ἢ τεθνάναι
ἄνδρα ὅτου τι καὶ σμικρὸν ὄφελός ἐστιν, ἀλλ' οὐκ
ἐκεῖνο μόνον σκοπεῖν, ὅταν πράττῃ τι, πότερον δίκαια
ἢ ἄδικα πράττει, καὶ ἀνδρὸς ἀγαθοῦ ἔργα ἢ κακοῦ. 20
C φαῦλοι γὰρ ἂν τῷ γε σῶ λόγῳ εἶεν τῶν ἡμιθέων ὅσοι
ἐν Τροίᾳ τετελευτήκασιν οἳ τε ἄλλοι καὶ ὁ τῆς Θέτιδος
υἱός, ὃς τοσοῦτον τοῦ κινδύνου κατεφρόνησε παρὰ τὸ
αἰσχρόν τι ὑπομεῖναι, ὥστε ἐπειδὴ εἶπεν ἡ μήτηρ αὐτῷ
προθυμονμένῳ Ἐκτορα ἀποκτείνειν, θεὸς οὖσα, οὕτωςί 25
πως, ὥς ἐγὼ οἶμαι· ὦ παῖ, εἰ τιμωρήσεις Πατρόκλῳ τῷ

1 οὐ is om. in some mss. and by the old editors, though given by the Bodl.: see note. ἀνδρός is added after αὐτοῦ in some mss. and retained by Bekk.: the Bodl. and other good mss. omit it.
19 πράττῃ τι only one ms.: τι is om. in all others. 26 ἐγῶμαι the edd. against the Bodl.: cf. 23, 6.

ἐταίρω τὸν φόνον καὶ Ἑκτορα ἀποκτενεῖς, αὐτὸς ἀπο-
 θανεῖ· αὐτίκα γάρ τοι, φησί, μεθ' Ἑκτορα πότμος
 ἐτοῖμος· ὁ δὲ ταῦτ' ἀκούσας τοῦ μὲν θανάτου καὶ τοῦ
 κινδύνου ὀλιγώρησε, πολὺ δὲ μᾶλλον δείσας τὸ ζῆν D
 5 κακὸς ὢν καὶ τοῖς φίλοις μὴ τιμωρεῖν, αὐτίκα, φησί,
 τεθναίνην δίκην ἐπιθεῖς τῷ ἀδικούντι, ἵνα μὴ ἐνθάδε
 μένω καταγέλαστος παρὰ νηυσὶ κορωνίσιν ἄχθος ἀρού-
 ρης. μὴ αὐτὸν οἶε φροντίσαι θανάτου καὶ κινδύνου ;
 οὕτω γὰρ ἔχει, ὦ ἄνδρες Ἀθηναῖοι, τῇ ἀληθείᾳ· οὐ ἄν
 10 τις ἑαυτὸν τάξῃ ἢ ἡγησάμενος βέλτιστον εἶναι ἢ ὑπ'
 ἄρχοντος ταχθῇ, ἐνταῦθα δεῖ, ὥς ἐμοὶ δοκεῖ, μένοντα
 κινδυνεύειν, μηδὲν ὑπολογιζόμενον μήτε θάνατον μήτε
 ἄλλο μηδὲν πρὸ τοῦ αἰσχροῦ.

XVII. Ἐγὼ οὖν δεινὰ ἂν εἶην εἰργασμένος, ὦ ἄν-
 15 δρες Ἀθηναῖοι, εἰ, ὅτε μὲν με οἱ ἄρχοντες ἔταττον, οὐς E
 ὑμεῖς εἴλεσθε ἄρχειν μου, καὶ ἐν Ποτιδαίᾳ καὶ ἐν Ἀμ-
 φιπόλει καὶ ἐπὶ Δηλίῳ, τότε μὲν οὐ ἐκείνοι ἔταττον
 ἔμενον ὥσπερ καὶ ἄλλος τις καὶ ἐκινδύνεον ἀποθανεῖν,
 τοῦ δὲ θεοῦ τάττοντος, ὥς ἐγὼ ᾤήθην τε καὶ ὑπέλαβον,
 20 φιλοσοφοῦντά με δεῖν ζῆν καὶ ἐξετάζοντα ἑμαυτὸν καὶ
 τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεῖς ἢ θάνατον ἢ ἄλλο 29
 ὅτιοῦν πρᾶγμα λίποιμι τὴν τάξιν. δεινὸν μὲντ' ἂν εἴη,
 καὶ ὥς ἀληθῶς τότ' ἂν με δικαίως εἰσάγοι τις εἰς δικα-
 στήριον, ὅτι οὐ νομίζω θεοὺς εἶναι ἀπειθῶν τῇ μαντείᾳ
 25 καὶ δεδιὼς θάνατον καὶ οἰόμενος σοφὸς εἶναι οὐκ ὢν.
 τὸ γάρ τοι θάνατον δεδιέναι, ὦ ἄνδρες, οὐδὲν ἄλλο
 ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα· δοκεῖν γὰρ εἰδέναι

10 ἢ is expunged by one of the correctors in the Bodl.: but see exeg. comm. βέλτιστον Bodl. and nearly all good mss.: βέλτιον Bekk. with ΦS. 22 μὲντ' ἂν Bodl. marg. and most mss.: τᾶν Bodl. m. 1 and ΠΦDS.

ἐστὶν ἂ οὐκ οἶδεν. οἶδε μὲν γὰρ οὐδεὶς τὸν θάνατον
οὐδ' εἰ τυγχάνει τῷ ἀνθρώπῳ πάντων μέγιστον ὃν τῶν
B ἀγαθῶν, δεδίασι δ' ὥς εὖ εἰδότες ὅτι μέγιστον τῶν
κακῶν ἐστί. καὶ τοῦτο πῶς οὐκ ἀμαθία ἐστὶν αὕτη ἢ
ἐπονειδιστος ἢ τοῦ οἶεσθαι εἰδέναι ἂ οὐκ οἶδεν; ἐγὼ δ', 5
ὦ ἄνδρες, τούτῳ καὶ ἐνταῦθα ἴσως διαφέρω τῶν πολ-
λῶν ἀνθρώπων, καὶ εἰ δὴ τῷ σοφώτερός του φαίην
εἶναι, τούτῳ ἄν, ὅτι οὐκ εἰδὼς ἱκανῶς περὶ τῶν ἐν Ἀι-
δου οὕτω καὶ οἶομαι οὐκ εἰδέναι· τὸ δὲ ἀδικεῖν καὶ ἀπει-
θεῖν τῷ βελτίονι, καὶ θεῷ καὶ ἀνθρώπῳ, ὅτι κακὸν καὶ 10
αἰσχρὸν ἐστὶν οἶδα. πρὸ οὖν τῶν κακῶν, ὧν οἶδα ὅτι
κακά ἐστίν, ἂ μὴ οἶδα εἰ ἀγαθὰ ὄντα τυγχάνει οὐδέ-
ποτε φοβήσομαι οὐδὲ φεύξομαι· ὥστε οὐδ' εἴ με νῦν
C ὑμεῖς ἀφίετε· Ἀνύτῳ ἀπιστήσαντες, ὃς ἔφη ἢ τὴν ἀρχὴν
οὐ δεῖν ἐμὲ δεῦρο εἰσελθεῖν ἢ, ἐπειδὴ εἰσῆλθον, οὐχ 15
οἶόν τ' εἶναι τὸ μὴ ἀποκτεῖναί με, λέγων πρὸς ὑμᾶς ὥς,
εἰ διαφευξοίμην, ἤδη ἂν ὑμῶν οἱ υἱεῖς ἐπιτηδεύοντες ἂ
Σωκράτης διδάσκει πάντες παντάπασιν διαφθαρήσου-
ται, — εἴ μοι πρὸς ταῦτα εἴποιτε· ὦ Σώκρατες, νῦν μὲν
'Ανύτῳ οὐ πεισόμεθα, ἀλλ' ἀφίεμέν σε, ἐπὶ τούτῳ μέν- 20
τοι, ἐφ' ᾧ τε μηκέτι ἐν ταύτῃ τῇ ζητήσῃ διατρίβειν
μηδὲ φιλοσοφεῖν· ἐὰν δὲ ἄλῳς ἔτι τοῦτο πράττων, ἀπο-
θανεῖ· εἰ οὖν με, ὅπερ εἶπον, ἐπὶ τούτοις ἀφίετε, εἴποιμ'
D ἂν ὑμῖν ὅτι ἐγὼ ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι, ἀσπάζομαι
μὲν καὶ φιλῶ, πείσομαι δὲ μᾶλλον τῷ θεῷ ἢ ὑμῖν, καὶ 25
ἕωσπερ ἂν ἐμπνέω καὶ οἷός τε ὦ, οὐ μὴ παύσωμαι φι-
λοσοφῶν καὶ ὑμῖν παρακελεύόμενός τε καὶ ἐνδεικνύμε-

5 δ' Bodl. : δέ edd.

9 καὶ τὸ ἀπειθεῖν Bekk. against the Bodl. 13 φοβηθήσομαι Bekk. with four mss. φοβήσομαι Bodl. and most other mss.

16 οἶόν τε Cron; but Bodl. has τ'.

18 παντάπασιν Bekk.

26 παύσωμαι Bodl. and most other mss. : παύσομαι Bekk.

- νος ὅτῳ ἂν αἰεὶ ἐντυγχάνω ὑμῶν, λέγων οἷάπερ εἶωθα,
 ὅτι ὦ ἄριστε ἀνδρῶν, Ἀθηναῖος ὢν, πόλεως τῆς μεγί-
 στης καὶ εὐδοκιμωτάτης εἰς σοφίαν καὶ ἰσχύν, χρημά-
 των μὲν οὐκ αἰσχύνει ἐπιμελούμενος, ὅπως σοι ἔσται E
 5 ὡς πλείστα, καὶ δόξης καὶ τιμῆς, φρονήσεως δὲ καὶ
 ἀληθείας καὶ τῆς ψυχῆς, ὅπως ὡς βελτίστη ἔσται, οὐκ
 ἐπιμελεῖ οὐδὲ φροντίζεις ; καὶ ἐάν τις ὑμῶν ἀμφισβητῇ
 καὶ φῇ ἐπιμελεῖσθαι, οὐκ εὐθὺς ἀφήσω αὐτὸν οὐδ'
 ἄπειμι, ἀλλ' ἐρήσομαι αὐτὸν καὶ ἐξετάσω καὶ ἐλέγξω,
 10 καὶ ἐάν μοι μὴ δοκῇ κεκτῆσθαι ἀρετὴν, φάναι δέ, ὄνει-
 διῶ ὅτι τὰ πλείστου ἄξια περὶ ἐλαχίστου ποιεῖται, τὰ
 δὲ φαυλότερα περὶ πλείονος. ταῦτα καὶ νεωτέρῳ καὶ 30
 πρεσβυτέρῳ, ὅτῳ ἂν ἐντυγχάνω, ποιήσω, καὶ ξένῳ καὶ
 ἀστῶ, μᾶλλον δὲ τοῖς ἀστοῖς, ὅσῳ μου ἐγγυτέρω ἔστὲ
 15 γένει. ταῦτα γὰρ κελεύει ὁ θεός, εὖ ἴστε, καὶ ἐγὼ οἶομαι
 οὐδέν πω ὑμῖν μείζον ἀγαθὸν γενέσθαι ἐν τῇ πόλει ἢ
 τὴν ἐμὴν τῷ θεῷ ὑπηρεσίαν. οὐδὲν γὰρ ἄλλο πράττων
 ἐγὼ περιέρχομαι ἢ πείθων ὑμῶν καὶ νεωτέρους καὶ
 πρεσβυτέρους μήτε σωμάτων ἐπιμελεῖσθαι μήτε χρη-
 20 μάτων πρότερον μηδὲ οὕτω σφόδρα ὡς τῆς ψυχῆς, B
 ὅπως ὡς ἀρίστη ἔσται, λέγων ὅτι οὐκ ἐκ χρημάτων
 ἀρετὴ γίγνεται, ἀλλ' ἐξ ἀρετῆς χρήματα καὶ τὰ ἄλλα
 ἀγαθὰ τοῖς ἀνθρώποις ἅπαντα καὶ ἰδία καὶ δημοσία.
 εἰ μὲν οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, ταῦτ' ἂν
 25 εἴη βλαβερά· εἰ δὲ τίς μέ φησιν ἄλλα λέγειν ἢ ταῦτα,
 οὐδὲν λέγει. πρὸς ταῦτα, φαίην ἄν, ὦ Ἀθηναῖοι, ἢ

4 ἐπιμελούμενος Bodl. : ἐπιμελόμενος Bekk. 7 ἀμφι-
 σβητῇ Bodl. : ἀμφισβητήσῃ Bekk. 21 ὅτι om. Bodl. 22
 τὰλλα the edd. against the Bodl. 26 ὦ ἄνδρες Ἀθηναῖοι
 Bekk. : but ἄνδρες is om. in the Bodl. and five other mss.

C πείθεσθε Ἀνύτω ἢ μή, καὶ ἢ ἀφίετε, ἢ μὴ ἀφίετε, ὥς ἐμοῦ οὐκ ἂν ποιήσοντος ἄλλα, οὐδ' εἰ μέλλω πολλάκις τεθνάναι.

XVIII. Μὴ θορυβεῖτε, ἄνδρες Ἀθηναῖοι, ἀλλ' ἐμμείνατέ μοι οἷς ἐδείκθην ὑμῶν, μὴ θορυβεῖν, ἐφ' οἷς 5 ἂν λέγω, ἀλλ' ἀκούειν· καὶ γάρ, ὥς ἐγὼ οἶμαι, ὀνήσεσθε ἀκούοντες. μέλλω γὰρ οὖν ἅττα ὑμῖν ἐρεῖν καὶ ἄλλα, ἐφ' οἷς ἴσως βοήσεσθε· ἀλλὰ μηδαμῶς ποιεῖτε τοῦτο. εἴ γὰρ ἴστε, ἐὰν ἐμὲ ἀποκτείνητε τοιοῦτον ὄντα, οἷον ἐγὼ λέγω, οὐκ ἐμὲ μείζω βλάψετε ἢ ὑμᾶς αὐτούς· ἐμὲ 10 μὲν γὰρ οὐδὲν ἂν βλάψειεν οὔτε Μέλητος οὔτε Ἄνυ-
D τος· οὐδὲ γὰρ ἂν δύναιτο· οὐ γὰρ οἶομαι θεμιτὸν εἶναι ἀμείνουνι ἀνδρὶ ὑπὸ χείρονος βλάπτεσθαι. ἀποκτείνειε μὲντ' ἂν ἴσως ἢ ἐξελάσειεν ἢ ἀτιμώσειεν· ἀλλὰ ταῦτα οὗτος μὲν ἴσως οἶεται καὶ ἄλλος τίς που μέγала κακά, 15 ἐγὼ δ' οὐκ οἶομαι, ἀλλὰ πολὺ μᾶλλον ποιεῖν ἢ οὗτος νυνὶ ποιεῖ, ἄνδρα ἀδίκως ἐπιχειρεῖν ἀποκτινύναι. νῦν οὖν, ὦ ἄνδρες Ἀθηναῖοι, πολλοῦ δέω ἐγὼ ὑπὲρ ἐμαυτοῦ ἀπολογεῖσθαι, ὥς τις ἂν οἶοιτο, ἀλλ' ὑπὲρ ὑμῶν, μὴ τι ἐξαμάρτητε περὶ τὴν τοῦ θεοῦ δόσιν ὑμῖν ἐμοῦ 20
E καταψηφισάμενοι. ἐὰν γὰρ ἐμὲ ἀποκτείνητε, οὐ ῥα-
δίδως ἄλλον τοιοῦτον εὐρήσετε, ἀτεχνῶς, εἰ καὶ γελοιό-
τερον εἰπεῖν, προσκείμενον τῇ πόλει ὑπὸ τοῦ θεοῦ, ὥσπερ ἵππῳ μεγάλῳ μὲν καὶ γενναίῳ ὑπὸ μεγέθους δὲ νωθεστέρῳ καὶ δεομένῳ ἐγείρεσθαι ὑπὸ μύωπός 25
τινος· οἷον δὴ μοι δοκεῖ ὁ θεὸς ἐμὲ τῇ πόλει προστε-

1 ἀφίετέ με Bekk.: but με om. Bodl. and five other mss. 4
δ ἄνδρες Ἀθ. Bekk.: δ om. Bodl. and three other mss. 7 ἐρεῖν
ὑμῖν Bekk.: ὑμῖν ἐρεῖν Bodl. and three other mss. 12 οἶμαι
Bekk.: οἶομαι Bodl. and five other mss. 14 ἀτιμώσειεν the mss.:
see explan. notes and Cobet N. L. p. 751. 15 μὲν is in the
Bodl.

θεικέναι τοιοῦτόν τινα, ὃς ὑμᾶς ἐγείρων καὶ πείθων καὶ 31
 ὄνειδίζων ἕνα ἕκαστον οὐδὲν παύομαι τὴν ἡμέραν ὅλην
 πανταχοῦ προσκαθίζων. τοιοῦτος οὖν ἄλλος οὐ ῥαδίως
 ὑμῖν γενήσεται, ὦ ἄνδρες, ἀλλ' ἐὰν ἐμοὶ πείθησθε,
 5 φείσεσθέ μου· ὑμεῖς δ' ἴσως τάχ' ἂν ἀχθόμενοι, ὥσπερ
 οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἄν με, πειθό-
 μενοι Ἀνύτῳ, ῥαδίως ἂν ἀποκτείναιτε, εἴτα τὸν λοιπὸν
 βίον καθεύδοντες διατελοῖτ' ἄν, εἰ μὴ τινα ἄλλον ὁ
 θεὸς ὑμῖν ἐπιπέμψειε κηδόμενος ὑμῶν. ὅτι δ' ἐγὼ
 10 τυγχάνω ὢν τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δε-
 δόσθαι, ἐνθὲνδε ἂν κατανοήσαιτε· οὐ γὰρ ἀνθρωπίνῳ B
 ἔοικε τὸ ἐμὲ τῶν μὲν ἑμαυτοῦ ἀπάντων ἡμεληκέναι καὶ
 ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων τοσαῦτα ἤδη ἔτη,
 τὸ δὲ ὑμέτερον πράττειν αἰεί, ἰδίᾳ ἐκάστῳ προσιόντα
 15 ὥσπερ πατέρα ἢ ἀδελφὸν πρεσβύτερον, πείθοντα ἐπι-
 μελεῖσθαι ἀρετῆς. καὶ εἰ μέντοι τι ἀπὸ τούτων ἀπέ-
 λαινον καὶ μισθὸν λαμβάνων ταῦτα παρεκελευόμεν,
 εἶχον ἂν τινα λόγον· νῦν δὲ ὁρᾶτε δὴ καὶ αὐτοί, ὅτι οἱ
 κατήγοροι τᾶλλα πάντα ἀναισχύντως οὕτω κατηγο-
 20 ροῦντες τοῦτό γε οὐχ οἷοί τε ἐγένοντο ἀπαναισχυν-
 τῆσαι, παρασχόμενοι μάρτυρα, ὥς ἐγὼ ποτέ τινα ἢ C
 ἐπραξάμην μισθὸν ἢ ἥτησα. ἱκανὸν γάρ, οἶμαι, ἐγὼ
 παρέχομαι τὸν μάρτυρα, ὥς ἀληθῆ λέγω, τὴν πενίαν.

XIX. Ἴσως ἂν οὖν δόξειεν ἄτοπον εἶναι, ὅτι δὴ
 25 ἐγὼ ἰδίᾳ μὲν ταῦτα ξυμβουλεύω περιωὴν καὶ πολυ-
 πραγμονῶ, δημοσίᾳ δὲ οὐ τολμῶ ἀναβαίνων εἰς τὸ
 πλῆθος τὸ ὑμέτερον ξυμβουλεύειν τῇ πόλει. τούτου
 δὲ αἵτιόν ἐστιν ὃ ὑμεῖς ἐμοῦ πολλάκις ἀκηκόατε πολ-

16 μὲν τι (without τοι) Cobet V. L. p. 300. 23 ἀληθῆ ὥς
 Cron and Riddell against the Bodl. 25 πολυπραγμονῶν Bekk.:
 I follow the Bodl.

D λαχοῦ λέγοντος, ὅτι μοι θεῖόν τι καὶ δαιμόνιον γίγνε-
ται [φωνή], ὃ δὴ καὶ ἐν τῇ γραφῇ ἐπικωμῶδῶν Μέλη-
τος ἐγράψατο· ἐμοὶ δὲ τοῦτ' ἐστὶν ἐκ παιδὸς ἀρξάμενον
φωνή τις γιγνομένη, ἣ ὅταν γένηται, αἰεὶ ἀποτρέπει με
τοῦτο ὃ ἂν μέλλω πράττειν, προτρέπει δὲ οὐποτε· 5
τοῦτ' ἐστὶν ὃ μοι ἐναντιοῦται τὰ πολιτικὰ πράττειν.
καὶ παγκάλως γ' ἐμοὶ δοκεῖ ἐναντιοῦσθαι· εὖ γὰρ ἴστε,
ὦ ἄνδρες Ἀθηναῖοι, εἰ ἐγὼ πάλαι ἐπεχείρησα πράτ-
τειν τὰ πολιτικὰ πράγματα, πάλαι ἂν ἀπολώλη καὶ
E οὗτ' ἂν ὑμᾶς ὠφελήκη οὐδὲν οὗτ' ἂν ἐμαντόν. καὶ μοι 10
μὴ ἄχθεσθε λέγοντι τάληθῇ· οὐ γὰρ ἐστὶν ὅστις ἀν-
θρώπων σωθήσεται οὔτε ὑμῖν οὔτε ἄλλῳ πλήθει οὐδενὶ
γενεῖως ἐναντιούμενος καὶ διακωλύων πολλὰ ἄδικα
32 καὶ παράνομα ἐν τῇ πόλει γίγνεσθαι, ἀλλ' ἀναγκαῖόν
ἐστὶ τὸν τῷ ὄντι μαχοῦμενον ὑπὲρ τοῦ δικαίου, καὶ εἰ 15
μέλλει ὀλίγον χρόνον σωθήσεσθαι, ἰδιωτεύειν, ἀλλὰ
μὴ δημοσιεύειν.

XX. Μεγάλα δ' ἐγωγε ὑμῖν τεκμήρια παρέξομαι
τούτων, οὐ λόγους, ἀλλ' ὃ ὑμεῖς τιμᾶτε, ἔργα. ἀκού-
σατε δὴ μου τὰ ἐμοὶ ξυμβεβηκότα, ἵν' εἰδῇτε ὅτι οὐδ' 20
ἂν ἐνὶ ὑπείκᾳθοιμι παρὰ τὸ δίκαιον δείσας θάνατον,
μὴ ὑπείκων δὲ ἅμα καὶ ἅμα ἂν ἀπολοίμην. ἐρῶ δὲ ὑμῖν
φορτικὰ μὲν καὶ δικανικά, ἀληθῆ δέ. ἐγὼ γάρ, ὦ
Ἀθηναῖοι, ἄλλην μὲν ἀρχὴν οὐδεμίαν πώποτε ἥρξα ἐν
B τῇ πόλει, ἐβούλευσα δέ· καὶ ἔτυχεν ἡμῶν ἡ φυλὴ 25

2 φωνή considered spurious by 'vir quidam doctus apud Forsterum.' 5 τοῦτο Bodl.: τούτου Bekk. and nearly all editors.

7 γέ μοι Bodl. 8 πάλαι considered spurious by Cobet V. L. p. 300, N. L. p. 214. 10 καὶ μοι μὴ Bekk. without a note: καὶ μὴ μοι Hermann comparing Phaed. 105, v. But Riddell justly observes that καὶ μοι is a common commencement of a sentence in the Orators. 22 ἅμ' ἂν Bekk.: I follow the Bodl. 24 ἄνδρες Ἀθ. Bekk.: but ἄνδρες is om. in the Bodl. 25 φυλὴ Bodl. marg., βουλὴ the text.

- [Ἀντιοχίς] πρυτανεύουσα, ὅτε ὑμεῖς τοὺς δέκα στρατηγούς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἀθρόους κρίνειν, παρανόμως, ὥς ἐν τῷ ὑστέρῳ χρόνῳ πᾶσιν ὑμῖν ἔδοξε. τότε ἐγὼ μόνος τῶν
- 5 πρυτάνεων ἠναντιώθην μηδὲν ποιεῖν παρὰ τοὺς νόμους [καὶ ἐναντία ἐψηφισάμην], καὶ ἐτοιμῶν ὄντων ἐνδεικνύμαι με καὶ ἀπάγειν τῶν ῥητόρων, καὶ ὑμῶν κελευόντων καὶ βοώντων, μετὰ τοῦ νόμου καὶ τοῦ δικαίου ὥμην μᾶλλον με δεῖν διακινδυνεύειν ἢ μεθ' ὑμῶν γενέ- C
- 10 σθαι μὴ δίκαια βουλευομένων, φοβηθέντα δεσμὸν ἢ θάνατον. καὶ ταῦτα μὲν ἦν ἔτι δημοκρατουμένης τῆς πόλεως· ἐπειδὴ δὲ ὀλιγαρχία ἐγένετο, οἱ τριάκοντα αὖ μεταπεμφάμενοί με πέμπτον αὐτὸν εἰς τὴν θόλον προσέταξαν ἀγαγεῖν ἐκ Σαλαμίνας Λέοντα τὸν Σαλαμίνιον,
- 15 ἵν' ἀποθάνοι· οἷα δὴ καὶ ἄλλοις ἐκείνοι πολλοῖς πολλὰ προσέταττον, βουλόμενοι ὥς πλείστους ἀναπλήσαι αἰτιῶν· τότε μέντοι ἐγὼ οὐ λόγῳ ἀλλ' ἔργῳ αὖ ἐνεδειξάμην, ὅτι ἐμοὶ θανάτου μὲν μέλει, εἰ μὴ ἀγροικότερον D
- ἦν εἰπεῖν, οὐδ' ὅτιοῦν, τοῦ δὲ μηδὲν ἄδικον μηδ' ἀνό-
- 20 σιον ἐργάζεσθαι, τούτου δὲ τὸ πᾶν μέλει. ἐμὲ γὰρ ἐκείνη ἢ ἀρχὴ οὐκ ἐξέπληξεν οὕτως ἰσχυρὰ οὔσα, ὥστε ἄδικόν τι ἐργάσασθαι, ἀλλ' ἐπειδὴ ἐκ τῆς θόλου ἐξήλθομεν, οἱ μὲν τέτταρες ὥχοντο εἰς Σαλαμῖνα καὶ ἤγαγον Λέοντα, ἐγὼ δὲ ὥχόμην ἀπιὼν οἴκαδε. καὶ
- 25 ἴσως ἂν διὰ ταῦτ' ἀπέθανον, εἰ μὴ ἡ ἀρχὴ διὰ ταχέων κατελύθη· καὶ τούτων ὑμῖν ἔσονται πολλοὶ μάρτυρες.

1 Ἀντιοχίς bracketed by Cobet V. L. p. 300, 349. 3 ἐβου-
λεύσασθε Bekk.: ἐβούλεσθε Bodl. and five other mss. 5 ἠναντιώ-
θην ὑμῖν Bekk.: but ὑμῖν om. Bodl. and two other mss. 6 The
words καὶ ἐναντία ἐψηφισάμην bracketed by Hermann. 19 ἦν
om. by Bekk. with only one ms. 26 ὑμῖν Bekk. with the mss.:
ὑμῶν Hermann ej.

XXI. Ἄρ' οὖν ἂν με οἴεσθε τοσάδε ἔτη διαγενέ-
σθαι, εἰ ἔπραττον τὰ δημόσια, καὶ πράττων ἀξίως ἀν-
δρὸς ἀγαθοῦ ἐβόηθουν τοῖς δικαίοις καί, ὥσπερ χρή,
τοῦτο περὶ πλείστου ἐποιούμην ; πολλοῦ γε δεῖ, ὦ ἄν-
δρες Ἀθηναῖοι· οὐδὲ γὰρ ἂν ἄλλος ἀνθρώπων οὐδεὶς. 5
ἀλλ' ἐγὼ διὰ παντὸς τοῦ βίου δημοσίᾳ τε, εἴ πού τι
ἔπραξα, τοιοῦτος φανοῦμαι, καὶ ἰδίᾳ ὁ αὐτὸς οὗτος,
οὐδενὶ πώποτε ξυγχωρήσας οὐδὲν παρὰ τὸ δίκαιον
οὔτε ἄλλῳ οὔτε τούτων οὐδενί, οὓς οἱ διαβάλλοντες ἐμέ
φασιν ἐμὸν μαθητὰς εἶναι· ἐγὼ δὲ διδάσκαλος μὲν 10
οὐδενὸς πώποτ' ἐγενόμην· εἰ δέ τίς μου λέγοντος καὶ
τὰ ἐμαντοῦ πράττοντος ἐπιθυμεῖ ἀκούειν, εἴτε νεώτερος
εἴτε πρεσβύτερος, οὐδενὶ πώποτε ἐφθόνησα, οὐδὲ χρή-
ματα μὲν λαμβάνων διαλέγομαι, μὴ λαμβάνων δ' οὐ,
ἀλλ' ὁμοίως καὶ πλουσίῳ καὶ πένητι παρέχω ἐμαντὸν 15
ἐρωτᾶν, καὶ ἐάν τις βούληται ἀποκρινόμενος ἀκούειν
ὧν ἂν λέγω. καὶ τούτων ἐγὼ εἴτε τις χρηστὸς γίγνε-
ται εἴτε μὴ, οὐκ ἂν δικαίως τὴν αἰτίαν ὑπέχοιμι, ὧν
μήτε ὑπεσχόμην μηδενὶ μηδὲν πώποτε μάθημα μήτε
ἐδίδαξα· εἰ δέ τίς φησὶ παρ' ἐμοῦ πώποτέ τι μαθεῖν 20
ἢ ἀκοῦσαι ἰδίᾳ ὅ,τι μὴ καὶ οἱ ἄλλοι πάντες, εὖ ἴστε
ὅτι οὐκ ἀληθῆ λέγει.

XXII. Ἀλλὰ διὰ τί δή ποτε μετ' ἐμοῦ χαίρουσί
τινες πολλὸν χρόνον διατρίβοντες ; ἀκηκόατε, ὦ ἄνδρες
C Ἀθηναῖοι· πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐγὼ εἶπον, ὅτι 25
ἀκούοντες χαίρουσιν ἐξετάζομένοις τοῖς οἰομένοις μὲν
εἶναι σοφοῖς, οὗσι δ' οὐ· ἔστι γὰρ οὐκ ἀηδές. ἐμοὶ δὲ
τοῦτο, ὡς ἐγὼ φημι, προστέτακται ὑπὸ τοῦ θεοῦ

9 οὓς δὴ Bekk. : but δὴ om. Bodl. and most good mss. ἐμέ Bodl. Bekk. με other edd. 11 τίς μου Bodl. : τις ἐμοῦ Bekk. 12 ἐπιθυμοῖ Bekk. : ἐπιθυμεῖ Bodl. and most mss. 21 οἱ om. Bodl.

- πράττειν καὶ ἐκ μαντείων καὶ ἐξ ἐνυπνίων καὶ παντὶ
τρόπῳ, ᾧ περ τίς ποτε καὶ ἄλλη θεία μοῖρα ἀνθρώπῳ
καὶ ὁτιοῦν προσέταξε πράττειν. ταῦτα, ὦ Ἀθηναῖοι,
καὶ ἀληθὴ ἐστὶ καὶ εὐέλεγκτα. εἰ γὰρ δὴ ἔγωγε τῶν
5 νέων τοὺς μὲν διαφθείρω, τοὺς δὲ διέφθαρκα, χρὴν D
δήπου, εἴτε τινὲς αὐτῶν πρεσβύτεροι γενόμενοι ἔγνω-
σαν ὅτι νέοις οὐσιν αὐτοῖς ἐγὼ κακὸν πῶποτέ τι ξυνε-
βούλευσα, νυνὶ αὐτοὺς ἀναβαίνοντας ἐμοῦ κατηγορεῖν
καὶ τιμωρεῖσθαι· εἰ δὲ μὴ αὐτοὶ ἤθελον, τῶν οἰκείων
10 τινὰς τῶν ἐκείνων, πατέρας καὶ ἀδελφούς καὶ ἄλλους
τοὺς προσήκοντας, εἴπερ ὑπ' ἐμοῦ τι κακὸν ἐπεπόνθε-
σαν αὐτῶν οἱ οἰκεῖοι, νῦν μεμνήσθαι. πάντως δὲ πάρει-
σιν αὐτῶν πολλοὶ ἐνταυθοῖ, οὓς ἐγὼ ὀρώ, πρῶτον μὲν
Κρίτων οὐτοσί, ἐμὸς ἡλικιώτης καὶ δημότης, Κριτο- E
15 βούλου τοῦδε πατήρ· ἔπειτα Λυσανίας ὁ Σφήττιος,
Αἰσχίνου τοῦδε πατήρ· ἔτι Ἀντιφῶν ὁ Κηφισιεὺς οὐ-
τοσί, Ἐπιγένους πατήρ· ἄλλοι τοίνυν οὗτοι, ὧν οἱ
ἀδελφοὶ ἐν ταύτῃ τῇ διατριβῇ γεγόνασι, Νικόστρατος,
ὁ Θεοζοτίδου, ἀδελφὸς Θεοδότου — καὶ ὁ μὲν Θεόδοτος
20 τετελεύτηκεν, ὥστε οὐκ ἂν ἐκείνός γε αὐτοῦ καταδεη-
θεῖη —, καὶ Πάραλος ὅδε, ὁ Δημοδόκου, οὗ ἦν Θεάγης
ἀδελφός· ὅδε δὲ Ἀδείμαντος, ὁ Ἀρίστωνος, οὗ ἀδελφός 34
οὐτοσὶ Πλάτων, καὶ Αἰαντόδωρος, οὗ Ἀπολλόδωρος
ὅδε ἀδελφός. καὶ ἄλλους πολλοὺς ἐγὼ ἔχω ὑμῖν εἰπεῖν,

1 μαντειῶν Bekk.: μαντείων Bodl. and most good mss. 3 ἄνδρες
'Αθ. Bekk.: but ἄνδρες om. Bodl. and two other mss. 5 νέων
Bodl. and other good mss.: νεωτέρων Bekk. 12 After μεμνήσθαι
the Bodl. and other mss. add καὶ τιμωρεῖσθαι, but as this is on
the other hand omitted in many mss., Bekker saw that it was due
to an interpolator. 16 ἔτι δ' Bekk.: but δ' om. Bodl. and
four other mss. 19 θεοζοτίδου Φ: Θεοσδοτίδου Bekk. with nine
mss.: θεοζωτίδου Bodl. and four others. 22 ὅδε τε Bekk. with
two mss.: δὲ Bodl. and the other mss.

ὦν τινα ἐχρῆν μάλιστα μὲν ἐν τῷ ἑαυτοῦ λόγῳ παρα-
 σχέσθαι Μέλητον μάρτυρα· εἰ δὲ τότε ἐπελάθετο, νῦν
 παρασχέσθω, ἐγὼ παραχωρῶ, καὶ λεγέτω, εἴ τι ἔχει
 τοιοῦτον. ἀλλὰ τούτου πᾶν τούναντίον εὐρήσετε, ὦ
 ἄνδρες, πάντας ἐμοὶ βοηθεῖν ἐτοιμούς τῷ διαφθείροντι, 5
 τῷ κακὰ ἐργαζομένῳ τοὺς οἰκείους αὐτῶν, ὥς φασι Μέλ-
 ητος καὶ Ἄνυτος. αὐτοὶ μὲν γὰρ οἱ διεφθαρμένοι
 τάχ' ἂν λόγον ἔχοιεν βοηθοῦντες· οἱ δὲ ἀδιάφθαρτοι,
 πρεσβύτεροι ἤδη ἄνδρες, οἱ τούτων προσήκοντες, τίνα
 ἄλλον ἔχουσι λόγον βοηθοῦντες ἐμοὶ ἄλλ' ἢ τὸν ὀρθόν 10
 τε καὶ δίκαιον, ὅτι ξυνίσασι Μελήτῳ μὲν ψευδομένῳ,
 ἐμοὶ δὲ ἀληθεύοντι ;

XXIII. Εἶεν δὴ, ὦ ἄνδρες· ἃ μὲν ἐγὼ ἔχοιμ' ἂν
 ἀπολογεῖσθαι, σχεδόν ἐστι ταῦτα καὶ ἄλλα ἴσως τοι-
 αῦτα. τάχα δ' ἂν τις ὑμῶν ἀγανακτήσειεν ἀναμνη- 15
 σθεῖς ἑαυτοῦ, εἰ ὁ μὲν καὶ ἐλάττω τουτουὶ τοῦ ἀγῶνος
 ἀγῶνα ἀγωνιζόμενος ἐδεήθη τε καὶ ἰκέτευσε τοὺς δικα-
 στὰς μετὰ πολλῶν δακρύων, παιδία τε αὐτοῦ ἀναβιβα-
 σάμενος, ἵνα ὅτι μάλιστα ἐλεηθείη, καὶ ἄλλους τῶν
 οἰκείων καὶ φίλων πολλούς, ἐγὼ δὲ οὐδὲν ἄρα τούτων 20
 ποιήσω, καὶ ταῦτα κινδυνεύων, ὥς ἂν δόξαιμι, τὸν
 ἔσχατον κίνδυνον. τάχ' οὖν τις ταῦτα ἐννοήσας αὐθα-
 δέστερον ἂν πρὸς με σχοίη, καὶ ὀργισθεὶς αὐτοῖς τού-
 τοις θεῖτο ἂν μετ' ὀργῆς τὴν ψῆφον. εἰ δὴ τις ὑμῶν
 οὕτως ἔχει, — οὐκ ἀξιῶ μὲν γὰρ ἔγωγε· εἰ δ' οὖν, ἐπι- 25
 εικῇ ἂν μοι δοκῶ πρὸς τούτον λέγειν λέγων ὅτι ἐμοί,

11 ὅτι Bodl. and other mss. : ὅν Bekk. 14 σχεδόν τί Bekk.,
 though τί is om. in nearly all mss., the Bodl. included. 22 τάχ'
 ἂν οὖν Bekk. : but ἂν om. Bodl. and four other mss. 26 λέγειν
 λόγον Bekk. with four mss. : λέγειν λέγων Bodl. and the other
 mss.

- ὦ ἄριστε, εἰσὶ μὲν πού τινες καὶ οἰκέιοι· καὶ γὰρ τοῦτο αὐτὸ τὸ τοῦ Ὀμήρου, οὐδ' ἐγὼ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης πέφυκα, ἀλλ' ἐξ ἀνθρώπων, ὥστε καὶ οἰκέιοί μοι εἰσι καὶ υἱεῖς, ὦ ἄνδρες Ἀθηναῖοι, τρεῖς, εἷς μὲν μειρά-
 5 κιον ἤδη, δύο δὲ παιδία· ἀλλ' ὅμως οὐδένα αὐτῶν δεῦρο ἀναβιβασάμενος δεήσομαι ὑμῶν ἀποψηφίσασθαι. τί δὴ οὖν οὐδὲν τούτων ποιήσω; οὐκ αὐθαδιζόμενος, ὦ ἄνδρες Ἀθηναῖοι, οὐδ' ὑμᾶς ἀτιμάζων, ἀλλ' εἰ μὲν θαρρα- E
 λέως ἐγὼ ἔχω πρὸς θάνατον ἢ μή, ἄλλος λόγος, πρὸς
 10 δ' οὖν δόξαν καὶ ἐμοὶ καὶ ὑμῖν καὶ ὅλη τῇ πόλει οὐ μοι δοκεῖ καλὸν εἶναι ἐμὲ τούτων οὐδὲν ποιεῖν καὶ τηλικόνδε ὄντα καὶ τοῦτο τοῦνομα ἔχοντα, εἴτ' οὖν ἀληθὲς εἴτ' οὖν ψευδὸς· ἀλλ' οὖν δεδογμένον γέ ἐστι τὸ Σωκράτη διαφέρειν τινὲ τῶν πολλῶν ἀνθρώπων. εἰ οὖν 35
 15 ὑμῶν οἱ δοκοῦντες διαφέρειν εἴτε σοφία εἴτε ἀνδρεία εἴτε ἄλλῃ ἡτινιοῦν ἀρετῇ τοιοῦτοι ἔσονται, αἰσχρὸν ἂν εἴη· οἷον σπερ ἐγὼ πολλάκις ἐώρακά τινας, ὅταν κρίνωνται, δοκοῦντας μὲν τι εἶναι, θαυμάσια δὲ ἐργαζομένους, ὡς δεινόν τι οἰομένους πείσεσθαι εἰ ἀποθανοῦν-
 20 ται, ὥσπερ ἀθανάτων ἐσομένων, ἐὰν ὑμεῖς αὐτοὺς μὴ ἀποκτείνητε· οἱ ἐμοὶ δοκοῦσιν αἰσχύνῃν τῇ πόλει περιάπτειν, ὥστ' ἂν τινα καὶ τῶν ξένων ὑπολαβεῖν ὅτι οἱ διαφέροντες Ἀθηναίων εἰς ἀρετὴν, οὓς αὐτοὶ ἐαυτῶν ἔν B
 τε ταῖς ἀρχαῖς καὶ ταῖς ἄλλαις τιμαῖς προκρίνουσιν,
 25 οὔτοι γυναικῶν οὐδὲν διαφέρουσι. ταῦτα γάρ, ὦ ἄνδρες Ἀθηναῖοι, οὔτε ὑμᾶς χρὴ ποιεῖν τοὺς δοκοῦντας καὶ

4 υἱεῖς Bodl. with five other mss.: υἱεῖς γε Bekk. 5 οὐδένα Bodl., οὐδέν' the edd. 13 τὸ "ΠΦ et corr. CS": τῷ Bodl. and three other mss., and the reading τῷ Σωκράτει is defended by Riddell in his Digest § 183 (p. 188): τὸν Bekk. 26 ὑμᾶς Bodl. and most mss.: ἡμᾶς Bekk. with two mss. of the inferior class.

ὅτιοῦν εἶναι, οὐτ', ἂν ἡμεῖς ποιῶμεν, ὑμᾶς ἐπιτρέπειν, ἀλλὰ τοῦτο αὐτὸ ἐνδείκνυσθαι, ὅτι πολὺ μᾶλλον καταψηφιεῖσθε τοῦ τὰ ἐλεεινὰ ταῦτα δράματα εἰσάγοντος καὶ καταγέλαστον τὴν πόλιν ποιούντος ἢ τοῦ ἡσυχίαν ἄγοντος.

5

C XXIV. Χωρὶς δὲ τῆς δόξης, ὦ ἄνδρες, οὐδὲ δίκαιόν μοι δοκεῖ εἶναι δεῖσθαι τοῦ δικαστοῦ οὐδὲ δεόμενον ἀποφεύγειν, ἀλλὰ διδάσκειν καὶ πείθειν. οὐ γὰρ ἐπὶ τούτῳ κάθηται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια, ἀλλ' ἐπὶ τῷ κρίνειν ταῦτα· καὶ ὁμῶμοκεν οὐ 10
 χαριεῖσθαι οἷς ἂν δοκῇ αὐτῷ, ἀλλὰ δικάσειν κατὰ τοὺς νόμους. οὐκ οὖν χρή οὔτε ἡμᾶς ἐθίζειν ὑμᾶς ἐπιορκεῖν, οὔθ' ὑμᾶς ἐθίζεσθαι· οὐδέτεροι γὰρ ἂν ἡμῶν εὖσεβοῖεν. μὴ οὖν ἀξιουτέ με, ὦ ἄνδρες Ἀθηναῖοι, τοιαῦτα δεῖν πρὸς ὑμᾶς πράττειν, ἃ μήτε ἡγοῦμαι καλὰ εἶναι μήτε 15
 D δίκαια μήτε ὅσια, ἄλλως τε μέντοι νῆ Δία πάντως καὶ ἀσεβείας φεύγοντα ὑπὸ Μελήτρου τουτουῖ. σαφῶς γὰρ ἂν, εἰ πείθοιμι ὑμᾶς καὶ τῷ δεῖσθαι βιαζοίμην ὁμωμοκότας, θεοὺς ἂν διδάσκοιμι μὴ ἡγεῖσθαι ὑμᾶς εἶναι, καὶ ἀτεχνῶς ἀπολογούμενος κατηγοροίην ἂν ἐμαυτοῦ ὡς 20
 θεοὺς οὐ νομίζω. ἀλλὰ πολλοῦ δεῖ οὕτως ἔχειν· νομίζω τε γάρ, ὦ ἄνδρες Ἀθηναῖοι, ὥς οὐδεὶς τῶν ἐμῶν κατηγορῶν, καὶ ὑμῖν ἐπιτρέπω καὶ τῷ θεῷ κρίναι περὶ ἐμοῦ ὅπῃ μέλλει ἐμοί τε ἄριστα εἶναι καὶ ὑμῖν.

E XXV. Τὸ μὲν μὴ ἀγανακτεῖν, ὦ ἄνδρες Ἀθηναῖοι, 25
 ἐπὶ τούτῳ τῷ γεγονότι, ὅτι μου κατεψηφίσασθε, ἄλλα

1 ὅτιοῦν Φ: ὀπητιοῦν the other mss.: ὀπητιοῦν τι Bekk. 16
 I follow the Bodl. ἄλλως τε πάντως, νῆ Δία, μάλιστα μέντοι καὶ Bekk.

τέ μοι πολλά ξυμβάλλεται καὶ οὐκ ἀνέλπιστόν μοι 36
 γέγονε τὸ γεγονὸς τοῦτο, ἀλλὰ πολὺ μᾶλλον θαυμάζω
 ἑκατέρων τῶν ψήφων τὸν γεγονότα ἀριθμόν. οὐ γὰρ
 ὥμην ἔγωγε οὕτω παρ' ὀλίγον ἔσεσθαι, ἀλλὰ παρὰ
 5 πολὺ· νῦν δέ, ὡς ἔοικεν, εἰ τριάκοντα μόναι μετέπεσον
 τῶν ψήφων, ἀποπέφευγῃ ἄν. Μέλητον μὲν οὖν, ὡς
 ἐμοὶ δοκῶ, καὶ νῦν ἀποπέφευγα, καὶ οὐ μόνον ἀποπέ-
 φευγα, ἀλλὰ παντὶ δῆλον τοῦτό γε, ὅτι, εἰ μὴ ἀνέβη
 "Ανυτος καὶ Λύκων κατηγορήσουντες ἐμοῦ, καὶ ὦφλε
 10 χιλίας δραχμάς, οὐ μεταλαβὼν τὸ πέμπτον μέρος τῶν B
 ψήφων.

XXVI. Τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου. εἴεν
 ἐγὼ δὲ δὴ τίνος ὑμῖν ἀντιτιμήσομαι, ὦ ἄνδρες Ἀθη-
 ναῖοι; ἢ δῆλον ὅτι τῆς ἀξίας; τί οὖν; τί ἀξιὸς εἰμι
 15 παθεῖν ἢ ἀποτίσαι, ὅ,τι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν
 ἦγον, ἀλλ' ἀμελήσας ὧν περ οἱ πολλοί, χρηματισμοῦ
 τε καὶ οἰκονομίας καὶ στρατηγιῶν καὶ δημηγοριῶν καὶ
 τῶν ἄλλων ἀρχῶν καὶ ξυνωμοσιῶν καὶ στάσεων τῶν
 ἐν τῇ πόλει γιγνομένων, ἡγησάμενος ἐμαυτὸν τῷ ὄντι
 20 ἐπιεικέστερον εἶναι ἢ ὥστε εἰς ταῦτ' ὄντα σώζεσθαι,
 ἐνταῦθα μὲν οὐκ ἦα, οἱ ἐλθὼν μήτε ὑμῖν μήτε ἐμαυτῷ C
 ἔμελλον μηδὲν ὄφελος εἶναι, ἐπὶ δὲ τὸ ἰδίᾳ ἕκαστον ἰὼν
 εὐεργετεῖν τὴν μέγιστην εὐεργεσίαν, ὡς ἐγὼ φημι, ἐν-
 ταῦθα ἦα, ἐπιχειρῶν ἕκαστον ὑμῶν πείθειν μὴ πρότε-
 25 ρον μήτε τῶν ἑαυτοῦ μηδενὸς ἐπιμελεῖσθαι, πρὶν ἑαυτοῦ
 ἐπιμεληθεῖν, ὅπως ὡς βέλτιστος καὶ φρονιμώτατος
 ἔσοιτο, μήτε τῶν τῆς πόλεως, πρὶν αὐτῆς τῆς πόλεως,
 τῶν τε ἄλλων οὕτω κατὰ τὸν αὐτὸν τρόπον ἐπιμελεῖ-

5 τριάκοντα Bodl. and five other mss.: τρεῖς Bekk. 14
 τί οὖν ἄ. ε. π. Cobet V. L. p. 300 conformably to page 33, l. 1.
 20 εἰς ταῦτ' ὄντα Bodl. and four other mss.: εἰς ταῦτ' ἰόντα Bekk.
 with mss. of less value.

D σθαι· τί οὖν εἰμι ἄξιος παθεῖν τοιοῦτος ὢν ; ἀγαθόν τι,
 ὃ ἄνδρες Ἀθηναῖοι, εἰ δεῖ γε κατὰ τὴν ἀξίαν τῇ ἀλη-
 θεΐᾳ τιμᾶσθαι· καὶ ταῦτά γε ἀγαθὸν τοιοῦτον, ὅ,τι ἂν
 πρεποὶ ἐμοί. τί οὖν πρέπει ἀνδρὶ πένητι εὐεργέτῃ,
 δεομένῳ ἄγειν σχολὴν ἐπὶ τῇ ὑμετέρᾳ παρακελεύσει ; 5
 οὐκ ἔσθ' ὅ,τι μᾶλλον, ὃ ἄνδρες Ἀθηναῖοι, πρέπει οὖ-
 τως, ὥς τὸν τοιοῦτον ἄνδρα ἐν πρυτανείῳ σιτεῖσθαι,
 πολὺ γε μᾶλλον ἢ εἴ τις ὑμῶν ἵππῳ ἢ ξυνωρίδι ἢ
 E ζεύγῃ νενίκηκεν Ὀλυμπίασιν. ὁ μὲν γὰρ ὑμᾶς ποιεῖ
 εὐδαίμονας δοκεῖν εἶναι, ἐγὼ δὲ εἶναι· καὶ ὁ μὲν τροφῆς 10
 οὐδὲν δεῖται, ἐγὼ δὲ δέομαι. εἰ οὖν δεῖ με κατὰ τὸ
 37 δίκαιον τῆς ἀξίας τιμᾶσθαι, τούτου τιμῶμαι, ἐν πρυ-
 τανείῳ σιτήσεως.

XXVII. Ἴσως οὖν ὑμῖν καὶ ταυτὶ λέγων παρα-
 πλησίως δοκῶ λέγειν ὥσπερ περὶ τοῦ οἴκτου καὶ τῆς 15
 ἀντιβολήσεως, ἀπαυθαδιζόμενος· τὸ δὲ οὐκ ἔστιν, ὃ
 Ἀθηναῖοι, τοιοῦτον, ἀλλὰ τοιόνδε μᾶλλον. πέπεισμαι
 ἐγὼ ἐκὰν εἶναι μηδένα ἀδικεῖν ἀνθρώπων, ἀλλὰ ὑμᾶς
 τοῦτο οὐ πείθω· ὀλίγον γὰρ χρόνον ἀλλήλοις διειλέγ-
 μεθα· ἐπεὶ, ὥς ἐγῶμαι, εἰ ἦν ὑμῖν νόμος, ὥσπερ καὶ 20
 ἄλλοις ἀνθρώποις, περὶ θανάτου μὴ μίαν ἡμέραν μόνον
 B κρίνειν, ἀλλὰ πολλάς, ἐπέισθητε ἄν· νῦν δ' οὐ ῥάδιον
 ἐν χρόνῳ ὀλίγῳ μεγάλας διαβολὰς ἀπολύεσθαι. πε-
 πεισμένος δὲ ἐγὼ μηδένα ἀδικεῖν πολλοῦ δέω ἐμαυτόν
 γε ἀδικήσειν καὶ κατ' ἐμαυτοῦ ἐρεῖν αὐτός, ὥς ἄξιός 25
 εἰμί του κακοῦ, καὶ τιμῆσεσθαι τοιούτου τινὸς ἐμαυτῷ.
 τί δέισας ; ἢ μὴ πάθω τοῦτο, οὗ Μέλητος μοι τιμᾶται,

2 εἰδέγε and τιμᾶσθε in the next line, Bodl. 9 Ὀλυμ-
 πιάσιν Bodl. Bekk. : see Götting On Accents, p. 355. 16 ὃ ἄνδρες
 Ἀθηναῖοι Bekk., but ἄνδρες om. Bodl. with two other mss. 21
 μόνον Bodl. : μόνην Bekk. with two mss.

- ὃ φημι οὐκ εἰδέναι οὐτ' εἰ ἀγαθὸν οὐτ' εἰ κακὸν ἐστίν ;
 ἀντὶ τούτου δὴ ἔλωμαι ὧν εὖ οἶδ' ὅτι κακῶν ὄντων,
 τοῦ τιμησάμενος ; πότερον δεσμοῦ ; καὶ τί με δεῖ ζῆν C
 ἐν δεσμωτηρίῳ, δουλεύοντα τῇ αἰε καθισταμένῃ ἀρχῇ
 5 [τοῖς ἑνδεκα] ; ἀλλὰ χρημάτων, καὶ δεδέσθαι ἕως ἂν
 ἐκτίσω ; ἀλλὰ ταυτόν μοι ἐστίν, ὅπερ νῦν δὴ ἔλεγον·
 οὐ γὰρ ἔστι μοι χρήματα, ὁπόθεν ἐκτίσω. ἀλλὰ δὴ
 φυγῆς τιμήσωμαι ; ἴσως γὰρ ἂν μοι τούτου τιμήσαιτε.
 πολλὴ μέντ' ἂν με φιλοψυχία ἔχοι, εἰ οὕτως ἀλόγι-
 10 στός εἰμι, ὥστε μὴ δύνασθαι λογίζεσθαι, ὅτι ὑμεῖς μὲν
 ὄντες πολῖταί μου οὐχ οἰοί τε ἐγένεσθε ἐνεγκεῖν τὰς
 ἐμὰς διατριβὰς καὶ τοὺς λόγους, ἀλλ' ὑμῖν βαρύτεραι D
 γεγόνασι καὶ ἐπιφθονώτεραι, ὥστε ζητεῖτε αὐτῶν νυνὶ
 ἀπαλλαγῆναι· ἄλλοι δὲ ἄρα αὐτὰς οἴσουσι ῥαδίως ;
 15 πολλοῦ γε δεῖ, ὧ Ἀθηναῖοι· καλὸς οὖν ἂν μοι ὁ βίος
 εἴη ἐξελθόντι τηλικῶδε ἀνθρώπῳ ἄλλην ἐξ ἄλλης
 [πόλιν] πόλεως ἀμειβομένῳ καὶ ἐξελαυνομένῳ ζῆν. εὖ
 γὰρ οἶδ' ὅτι, ὅποι ἂν ἔλθω, λέγοντος ἐμοῦ ἀκροάσονται
 οἱ νέοι ὥσπερ ἐνθάδε· κἂν μὲν τούτους ἀπελαύνω, οὗτοι
 20 ἐμὲ αὐτοὶ ἐξελῶσι, πείθοντες τοὺς πρεσβυτέρους· ἐὰν E
 δὲ μὴ ἀπελαύνω, οἱ τούτων πατέρες τε καὶ οἰκέιοι δι'
 αὐτοὺς τούτους.

XXVIII. Ἴσως οὖν ἂν τις εἴποι· σιγῶν δὲ καὶ
 ἡσυχίαν ἄγων, ὧ Σώκρατες, οὐχ οἷός τ' ἔσει ἡμῖν

2 ἔλωμαι τι Bekk.: but τι om. Bodl. and nearly all mss.
 3 τούτου Bekk. and all the mss.: τοῦ C. Meiser rhein. mus.
 xxiii 378*. 5 τοῖς ἑνδεκα bracketed by Bekk. 8 τιμή-
 σωμαί Bekk.: τιμήσωμαι of all mss. only the Bodl. 9 After
 ἔχοι Bekk. adds ὧ ἄνδρες Ἀθηναῖοι, which words are however
 omitted by the Bodl. and two other mss. 14 ῥαδίως Bekk.:
 ῥαδίως; nescio quis. 15 ἄνδρες before Ἀθηναῖοι added in Bekk.'s
 text, but om. Bodl. and two other mss. 17 πόλιν is added in
 only one ms. (not the Bodl.).

ἐξελθὼν ζῆν ; τουτὶ δὴ ἐστὶ πάντων χαλεπώτατον πεί-
σαι τινας ὑμῶν. εἴαν τε γὰρ λέγω ὅτι τῷ θεῷ ἀπειθεῖν
τοῦτ' ἐστὶ καὶ διὰ τοῦτ' ἀδύνατον ἡσυχίαν ἄγειν, οὐ
38 πείσεσθέ μοι ὡς εἰρωνευομένοι. εἴαν τ' αὖ λέγω ὅτι καὶ
τυγχάνει μέγιστον ἀγαθὸν ὃν ἀνθρώπῳ τοῦτο, ἐκάστης 5
ἡμέρας περὶ ἀρετῆς τοὺς λόγους ποιεῖσθαι καὶ τῶν
ἄλλων, περὶ ὧν ὑμεῖς ἐμοῦ ἀκούετε διαλεγομένου καὶ
ἐμναυτὸν καὶ ἄλλους ἐξετάζοντος, ὁ δὲ ἀνεξέταστος βίος
οὐ βιωτὸς ἀνθρώπῳ, ταῦτα δ' ἔτι ἡττον πείσεσθέ μοι
λέγοντι. τὰ δὲ ἔχει μὲν οὕτως, ὡς ἐγὼ φημι, ὧ ἄν- 10
δρες, πείθειν δὲ οὐ ῥάδιον. καὶ ἐγὼ ἅμ' οὐκ εἴθισμαι
ἐμναυτὸν ἀξιοῦν κακοῦ οὐδενός. εἰ μὲν γὰρ ἦν μοι χρή-
ματα, ἐτιμησάμην ἂν χρημάτων ὅσα ἔμελλον ἐκτίσειν.
B οὐδὲν γὰρ ἂν ἐβλάβην· νῦν δέ — οὐ γὰρ ἔστιν, εἰ μὴ
ἄρα ὅσον ἂν ἐγὼ δυναίμην ἐκτίσαι, τοσούτου βούλεσθέ 15
μοι τιμῆσαι. ἴσως δ' ἂν δυναίμην ἐκτίσαι ὑμῖν μνᾶν
ἀργυρίου· τοσούτου οὖν τιμῶμαι. Πλάτων δὲ ὅδε, ὧ
ἄνδρες Ἀθηναῖοι, καὶ Κρίτων καὶ Κριτόβουλος καὶ
Ἀπολλόδωρος κελεύουσίν με τριάκοντα μνῶν τιμήσα-
σθαι, αὐτοὶ δ' ἐγγυᾶσθαι· τιμῶμαι οὖν τοσούτου, ἐγ- 20
γυηταὶ δ' ὑμῖν ἔσονται τοῦ ἀργυρίου οὗτοι ἀξιόχρεοι.

C XXIX. Οὐ πολλοῦ γ' ἔνεκα χρόνου, ὧ ἄνδρες
Ἀθηναῖοι, ὄνομα ἔχετε καὶ αἰτίαν ὑπὸ τῶν βουλομένων
τὴν πόλιν λαιδορεῖν, ὡς Σωκράτῃ ἀπεκτόνατε, ἄνδρα
σοφόν· φήσουσι γὰρ δὴ με σοφὸν εἶναι, εἰ καὶ μὴ εἰμί, 25
οἱ βουλόμενοι ὑμῖν ὀνειδίζειν. εἰ οὖν περιεμείνατε ὅλι-

16 ὑμῖν που Bekk. : που om. Bodl. and five other mss. 24
Σωκράτην Bekk. against the Bodl. and the other good mss. 25
δὴ without με Bodl. 26 εἰ γοῦν Bekk. against the Bodl. and
five other mss.

- γον χρόνον, ἀπὸ τοῦ αὐτομάτου ἂν ὑμῖν τούτο ἐγένετο·
 ὁρᾶτε γὰρ δὴ τὴν ἡλικίαν, ὅτι πόρρω ἤδη ἐστὶ τοῦ
 βίου, θανάτου δὲ ἐγγύς. λέγω δὲ τούτο οὐ πρὸς πάν- D
 τας ὑμᾶς, ἀλλὰ πρὸς τοὺς ἐμοῦ καταψηφισαμένους
 5 θάνατον. λέγω δὲ καὶ τότε πρὸς τοὺς αὐτοὺς τούτους.
 ἴσως με οἴεσθε, ὦ ἄνδρες, ἀπορία λόγων ἐαλωκέναι
 τοιούτων, οἷς ἂν ὑμᾶς ἐπεισα, εἰ ὅμην δεῖν ἅπαντα
 ποιεῖν καὶ λέγειν, ὥστε ἀποφυγεῖν τὴν δίκην. πολλοῦ
 γε δεῖ. ἀλλ' ἀπορία μὲν ἐάλωκα, οὐ μέντοι λόγων,
 10 ἀλλὰ τόλμης καὶ ἀναισχυντίας καὶ τοῦ ἐθέλειν λέγειν
 πρὸς ὑμᾶς τοιαῦτα, οἷ' ἂν ὑμῖν ἡδιστ' ᾗν ἀκούειν, θρη-
 νούντός τέ μου καὶ ὀδυρομένου καὶ ἄλλα ποιούντος καὶ E
 λέγοντος πολλὰ καὶ ἀνάξια ἐμοῦ, ὥς ἐγὼ φημι· οἶα δὴ
 καὶ εἴθισθε ὑμεῖς τῶν ἄλλων ἀκούειν. ἀλλ' οὔτε τότε
 15 ὤήθην δεῖν ἔνεκα τοῦ κινδύνου πράξαι οὐδὲν ἀνελεύ-
 θερον, οὔτε νῦν μοι μεταμέλει οὕτως ἀπολογησαμένῳ,
 ἀλλὰ πολὺ μᾶλλον αἰρούμαι ᾧδε ἀπολογησάμενος
 τεθνάναι ἢ ἐκείνως ζῆν· οὔτε γὰρ ἐν δίκῃ οὔτ' ἐν πο-
 λέμῳ οὔτ' ἐμὲ οὔτ' ἄλλον οὐδένα δεῖ τούτο μηχανᾶ- 39
 20 σθαι, ὅπως ἀποφεύξεται πᾶν ποιῶν θάνατον. καὶ γὰρ
 ἐν ταῖς μάχαις πολλάκις δῆλον γίγνεται ὅτι τό γε
 ἀποθανεῖν ἂν τις ἐκφύγοι καὶ ὅπλα ἀφείς καὶ ἐφ' ἱκε-
 τείαν τραπόμενος τῶν διωκόντων· καὶ ἄλλαι μηχαναὶ
 25 πολλαὶ εἰσιν ἐν ἐκάστοις τοῖς κινδύνοις, ὥστε διαφεύ-
 γειν θάνατον, ἐάν τις τολμᾷ πᾶν ποιεῖν καὶ λέγειν.
 ἀλλὰ μὴ οὐ τοῦτ' ἢ χαλεπόν, ὦ ἄνδρες, θάνατον ἐκ-

10 τοῦ μὴ ἐθέλειν Bekk.: μὴ om. Bodl. and four other mss.

11 ὑμῖν μὲν Bekk.: μὲν om. Bodl. and three other mss. θρη-
 νούντός τ' ἐμοῦ Bekk. against the Bodl.

19 οὔτε ἄλλον Bekk.
 22 ῥᾶον is added in modern editions after ἀποθανεῖν, because
 Gaisford's collation led to the supposition that it was in the Bodl.:
 but I can positively state that ῥᾶον is not in that ms. I have there-
 fore again omitted it.

φυγείν, ἀλλὰ πολὺ χαλεπώτερον πονηρίαν· θάττον
 B γὰρ θανάτου θεῖ. καὶ νῦν ἐγὼ μὲν ἄτε βραδὺς ὢν καὶ
 πρεσβύτης ὑπὸ τοῦ βραδυτέρου ἐάλων, οἱ δ' ἐμοὶ κατ-
 ἡγοροὶ ἄτε δεινοὶ καὶ ὀξεῖς ὄντες ὑπὸ τοῦ θάττονος,
 τῆς κακίας. καὶ νῦν ἐγὼ μὲν ἄπειμι ὑφ' ὑμῶν θανάτου 5
 δίκην ὀφλῶν, οὔτοι δ' ὑπὸ τῆς ἀληθείας ὠφληκότες
 μοχθηρίαν καὶ ἀδικίαν. καὶ ἔγωγε τῷ τιμήματι ἐμ-
 μένω καὶ οὔτοι. ταῦτα μὲν πον ἴσως οὕτω καὶ ἔδει
 σχεῖν, καὶ οἶμαι αὐτὰ μετρίως ἔχειν.

XXX. Τὸ δὲ δὴ μετὰ τοῦτο ἐπιθυμῶ ὑμῖν χρη- 10
 σμωδῆσαι, ὃ καταψηφισάμενοί μου· καὶ γὰρ εἰμι ἥδη
 C ἐνταῦθα, ἐν ᾧ μάλιστ' ἀνθρωποὶ χρησμωδοῦσιν, ὅταν
 μέλλωσιν ἀποθανεῖσθαι. φημὶ γάρ, ὦ ἄνδρες, οἱ ἐμὲ
 ἀπεκτόνατε, τιμωρίαν ὑμῖν ἤξιεν εὐθύς μετὰ τὸν ἐμὸν
 θάνατον πολὺ χαλεπωτέραν νῆ Δί' ἢ οἶαν ἐμὲ ἀπεκτό- 15
 νατε· νῦν γὰρ τοῦτο εἰργάσασθε οἰόμενοι μὲν ἀπαλ-
 λάξεσθαι τοῦ διδόναι ἔλεγχον τοῦ βίου, τὸ δὲ ὑμῖν
 πολὺ ἐναντίον ἀποβήσεται, ὥς ἐγὼ φημι. πλείους
 D ἔσονται ὑμᾶς οἱ ἐλέγχοντες, οὓς νῦν ἐγὼ κατεῖχον,
 ὑμεῖς δὲ οὐκ ἠσθάνεσθε· καὶ χαλεπώτεροι ἔσονται 20
 ὅσῳ νεώτεροί εἰσι, καὶ ὑμεῖς μᾶλλον ἀγανακτήσετε. εἰ
 γὰρ οἴεσθε ἀποκτείνοντες ἀνθρώπους ἐπισχῆσειν τοῦ
 ὀνειδίζειν τινὰ ὑμῖν ὅτι οὐκ ὀρθῶς ζῆτε, οὐκ ὀρθῶς δια-
 νοεῖσθε· οὐ γάρ ἐσθ' αὕτη ἡ ἀπαλλαγή οὔτε πάννυ
 δυνατὴ οὔτε καλή, ἀλλ' ἐκείνη καὶ καλλίστη καὶ 25
 ῥάστη, μὴ τοὺς ἄλλους κολούειν, ἀλλ' ἑαυτὸν παρα-

7 ἔγωγε Bodl. : ἐγὼ τε the edd. 8 μὲν οὖν που Bekk. : οὖν om.
 Bodl. and four other mss. 16 εἰργάσασθε Bodl. and five other
 mss. : εἴργασθε Bekk. οἰόμενοι Bekk. without μὲν, but as the Bodl.
 m. pr. and five other mss. read οἰόμενοί με, Hermann rightly added
 μὲν. 23 οὐ καλῶς Bekk. : οὐκ ὀρθῶς Bodl. and many other mss.

σκευάζειν ὅπως ἔσται ὡς βέλτιστος. ταῦτα μὲν οὖν ὑμῖν τοῖς καταψηφισαμένοις μαντευσάμενος ἀπαλλάττομαι.

- XXXI. Τοῖς δὲ ἀποψηφισαμένοις ἡδέως ἂν δια- E
 5 λεχθείην ὑπὲρ τοῦ γεγονότος τουτουὶ πράγματος, ἐν ᾧ οἱ ἄρχοντες ἀσχολίαν ἄγουσι καὶ οὐπω ἔρχομαι οἱ ἐλθόντα με δεῖ τεθνάναι. ἀλλὰ μοι, ὦ ἄνδρες, παραμείνατε τοσοῦτον χρόνον· οὐδὲν γὰρ κωλύει διαμυθολογήσαι πρὸς ἀλλήλους, ἕως ἔξεστιν. ὑμῖν γὰρ ὡς 40
 10 φίλοις οὖσιν ἐπιδείξαι ἐθέλω τὸ νυνὶ μοι ξυμβεβηκὸς τί ποτε νοεῖ. ἐμοὶ γάρ, ὦ ἄνδρες δικασταί — ὑμᾶς γὰρ δικαστὰς καλῶν ὀρθῶς ἂν καλοίην — θαυμάσιόν τι γέγονεν. ἡ γὰρ εἰωθυῖά μοι μαντικὴ ἢ τοῦ δαιμονίου ἐν μὲν τῷ πρόσθεν χρόνῳ παντὶ πάννυ πυκνὴ αἰεὶ ἦν καὶ
 15 πάννυ ἐπὶ σμικροῖς ἐναντιούμενη, εἴ τι μέλλοιμι μὴ ὀρθῶς πράξειν· νυνὶ δὲ ξυμβέβηκέ μοι, ἅπερ ὀράτε καὶ αὐτοί, ταυτὶ ἃ γε δὴ οἰηθείη ἂν τις καὶ νομίζεται ἔσχατα κακῶν εἶναι. ἐμοὶ δὲ οὔτε ἐξιόντι ἔωθεν οἴκο- B
 θεν ἡναντιώθη τὸ τοῦ θεοῦ σημεῖον, οὔτε ἡνίκα ἀνέ-
 20 βαινον ἐνταυθοῖ ἐπὶ τὸ δικαστήριον, οὔτ' ἐν τῷ λόγῳ οὐδαμοῦ μέλλοντί τι ἐρεῖν· καίτοι ἐν ἄλλοις λόγοις πολλαχοῦ δὴ με ἐπέσχε λέγοντα μεταξὺ· νῦν δὲ οὐδαμοῦ περὶ αὐτὴν τὴν πράξιν οὔτ' ἐν ἔργῳ οὐδενὶ οὔτ' ἐν λόγῳ ἡναντίζεται μοι. τί οὖν αἴτιον εἶναι ὑπο-
 25 λαμβάνω; ἐγὼ ὑμῖν ἐρῶ· κινδυνεύει γάρ μοι τὸ ξυμβεβηκὸς τοῦτο ἀγαθὸν γεγονέναι, καὶ οὐκ ἔσθ' ὅπως ἡμεῖς C
 ὀρθῶς ὑπολαμβάνομεν, ὅσοι οἴομεθα κακὸν εἶναι τὸ τεθνάναι. μέγα μοι τεκμήριον τούτου γέγονεν· οὐ γὰρ

22 νῦν Bodl.: νυνὶ the edd.
 edd.

23 αὐτὴν Bodl.: ταύτην the

ἔσθ' ὅπως οὐκ ἡναντιώθη ἂν μοι τὸ εἰωθὸς σημεῖον, εἰ μὴ τι ἔμελλον ἐγὼ ἀγαθὸν πράξειν.

XXXII. Ἐννοήσωμεν δὲ καὶ τῇδε, ὥς πολλὴ ἐλπίς ἐστὶν ἀγαθὸν αὐτὸ εἶναι. δυοῖν γὰρ θάτερόν ἐστι τὸ τεθνάναι· ἢ γὰρ οἷον μηδὲν εἶναι μηδ' αἰσθησιν μη- 5 δεμίαν μηδενοὺς ἔχειν τὸν τεθνεῶτα, ἢ κατὰ τὰ λεγόμενα μεταβολὴ τις τυγχάνει οὐσα καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦ ἐνθένδε εἰς ἄλλον τόπον. καὶ εἴτε μηδε-
D μίᾳ αἰσθησίς ἐστιν, ἀλλ' οἷον ὕπνος, ἐπειδὴν τις καθ-
εὐδων μηδ' ὄναρ μηδὲν ὄρα, θαυμάσιον κέρδος ἂν εἴη 10 ὁ θάνατος. ἐγὼ γὰρ ἂν οἶμαι, εἴ τινα ἐκλεξάμενον δέοι ταύτην τὴν νύκτα, ἐν ἣ οὕτω κατέδαρθεν, ὥστε μηδ' ὄναρ ἰδεῖν, καὶ τὰς ἄλλας νύκτας τε καὶ ἡμέρας τὰς τοῦ βίου τοῦ ἑαυτοῦ ἀντιπαραθέντα ταύτῃ τῇ νυκτὶ δέοι σκεψάμενον εἰπεῖν, πόσας ἄμεινον καὶ ἥδιον ἡμέρας 15 καὶ νύκτας ταύτης τῆς νυκτὸς βεβίωκεν ἐν τῷ ἑαυτοῦ
E βίῳ, οἶμαι ἂν μὴ ὅτι ἰδιώτην τινά, ἀλλὰ τὸν μέγαν βασιλέα εὐαριθμήτους ἂν εὐρεῖν αὐτὸν ταύτας πρὸς τὰς ἄλλας ἡμέρας καὶ νύκτας. εἰ οὖν τοιοῦτον ὁ θά-
νατός ἐστι, κέρδος ἔγωγε λέγω· καὶ γὰρ οὐδὲν πλείων ὁ 20 πᾶς χρόνος φαίνεται οὕτω δὴ εἶναι ἢ μία νύξ. εἰ δ' αὖ οἷον ἀποδημησαί ἐστιν ὁ θάνατος ἐνθένδε εἰς ἄλλον τόπον, καὶ ἀληθὴ ἐστὶ τὰ λεγόμενα, ὥς ἄρα ἐκεῖ εἰσιν ἅπαντες οἱ τεθνεῶτες, τί μείζον ἀγαθὸν τούτου εἴη ἂν,
41 ὃ ἄνδρες δικασταί; εἰ γάρ τις ἀφικόμενος εἰς Ἀίδου, 25 ἀπαλλαγεῖς τούτων τῶν φασκόντων δικαστῶν εἶναι,

7 τῆς ψυχῆς Bekk.: τῇ ψυχῇ Bodl. with three other mss. Cobet V. L. p. 300 writes μετοίκις without τοῦ τόπου τοῦ: comp. Phædo 117 c. 8 εἴτε δὴ Bekk.: δὴ om. Bodl. and many mss. 26 τούτων Bodl. and five other mss.: τουτωνὶ Bekk. ὡς ἀληθῶς Bodl. "above the line, but in first hand" acc. to Riddell. But it is not in first hand, the s instead of σ being evidence of this.

- εὔρήσει τοὺς ἀληθῶς δικαστάς, οὔπερ καὶ λέγονται
ἐκεῖ δικάζειν, Μίνως τε καὶ Ῥαδάμανθυς καὶ Αἰακὸς
καὶ Τριπτόλεμος καὶ ἄλλοι ὅσοι τῶν ἡμιθέων δίκαιοι
ἐγένοντο ἐν τῷ ἑαυτῶν βίῳ, ἄρα φαύλη ἂν εἴη ἡ ἀπο-
5 δημία ; ἡ αὖ Ὀρφεὶ ξυγγενέσθαι καὶ Μουσαίῳ καὶ
Ῥησιόδῳ καὶ Ὀμήρῳ ἐπὶ πόσῳ ἂν τις δέξαιτ' ἂν ὑμῶν ;
ἐγὼ μὲν γὰρ πολλάκις θέλω τεθνάναι, εἰ ταῦτ' ἐστὶν
ἀληθὴ· ἐπεὶ ἔμοιγε καὶ αὐτῷ θαυμαστὴ ἂν εἴη ἡ δια-
τριβὴ αὐτόθι, ὅποτε ἐντύχοιμι Παλαμῆδει καὶ Αἴαντι B
10 τῷ Τελαμώνος καὶ εἴ τις ἄλλος τῶν παλαιῶν διὰ κρίσιν
ἄδικον τέθνηκεν. ἀντιπαραβάλλοντι τὰ ἑαυτοῦ πάθη
πρὸς τὰ ἐκείνων, ὡς ἐγὼ οἶμαι, οὐκ ἂν ἀηδὲς εἴη. καὶ
δὴ τὸ μέγιστον, τοὺς ἐκεῖ ἐξετάζοντα καὶ ἐρευνῶντα
ὥσπερ τοὺς ἐνταῦθα διάγειν, τίς αὐτῶν σοφὸς ἐστὶ καὶ
15 τίς οἶεται μὲν, ἐστὶ δ' οὐ. ἐπὶ πόσῳ δ' ἂν τις, ὧ ἄνδρες
δικασταί, δέξαιτο ἐξετάσαι τὸν ἐπὶ Τροίαν ἄγοντα τὴν
πολλὴν στρατιὰν ἢ Ὀδυσσεά ἢ Σίσυφον, ἢ ἄλλους C
μυρίους ἂν τις εἴποι καὶ ἄνδρας καὶ γυναῖκας ; οἷς ἐκεῖ
διαλέγεσθαι καὶ ξυνεῖναι καὶ ἐξετάζειν ἀμήχανον ἂν
20 εἴη εὐδαιμονίας. πάντως οὐ δῆπου τούτου γε ἕνεκα οἱ
ἐκεῖ ἀποκτείνουσιν· τά τε γὰρ ἄλλα εὐδαιμονέστεροί
εἰσιν οἱ ἐκεῖ τῶν ἐνθάδε, καὶ ἤδη τὸν λοιπὸν χρόνον
ἀθάνατοί εἰσιν, εἴπερ γε τὰ λεγόμενα ἀληθὴ ἐστίν.

XXXIII. Ἀλλὰ καὶ ὑμᾶς χρή, ὧ ἄνδρες δικα-

- 25 σταί, εὐέλπιδας εἶναι πρὸς τὸν θάνατον, καὶ ἔν τι τοῦτο

7 θέλω Bodl. : ἐθέλω the edd. 11-15 Comp. Madvig Adv. Crit. i p. 368. 12 ἐγῶμαι Bekk. against the authority of the Bodl. and three other mss. καὶ add. before τό by Bekk. but om. in Bodl. 14 τίς ἂν Bodl. 16 ἄγοντα Bodl. with five other mss. : ἀγαγόντα Bekk. and all other editors except Riddell. 20 εὐδαιμονίας. πάντως the Zürich editors with five mss. εὐδαιμονίας πάντως. Bekk. with the Bodl. as it seems.

- D** διανοεῖσθαι ἀληθές, ὅτι οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε ζῶντι οὔτε τελευτήσαντι, οὐδὲ ἀμελεῖται ὑπὸ θεῶν τὰ τούτου πράγματα· οὐδὲ τὰ ἐμὰ νῦν ἀπὸ τοῦ αὐτομάτου γέγονεν, ἀλλὰ μοι δῆλόν ἐστι τοῦτο, ὅτι ἤδη τεθνάναι καὶ ἀπηλλάχθαι πραγμάτων βέλτιον 5 ἦν μοι. διὰ τοῦτο καὶ ἐμὲ οὐδαμοῦ ἀπέτρεψε τὸ σημεῖον, καὶ ἔγωγε τοῖς καταψηφισαμένοις μου καὶ τοῖς κατηγοροῖς οὐ πάνυ χαλεπαίνω. καίτοι οὐ ταύτη τῇ διανοίᾳ κατεψηφίζοντό μου καὶ κατηγοροῦν, ἀλλ’
- E** οἰόμενοι βλάπτειν· τοῦτο αὐτοῖς ἄξιον μέμφεσθαι. 10 τοσόνδε μέντοι αὐτῶν δέομαι· τοὺς υἱεῖς μου, ἐπειδὰν ἡβήσωσι, τιμωρήσασθε, ὧ ἄνδρες, ταῦτα ταῦτα λυποῦντες, ἅπερ ἐγὼ ὑμᾶς ἐλύπουν, ἐὰν ὑμῖν δοκῶσιν ἢ χρημάτων ἢ ἄλλου του πρότερον ἐπιμελεῖσθαι ἢ ἀρετῆς, καὶ ἐὰν δοκῶσί τι εἶναι μηδὲν ὄντες, ὀνειδίζετε 15 αὐτοῖς, ὥσπερ ἐγὼ ὑμῖν, ὅτι οὐκ ἐπιμελοῦνται ὧν δεῖ, καὶ οἶονταί τι εἶναι ὄντες οὐδενὸς ἄξιοι. καὶ ἐὰν ταῦτα
- 42 ποιῇτε, δίκαια πεπονθὼς ἐγὼ ἔσομαι ὑφ’ ὑμῶν αὐτός τε καὶ οἱ υἱεῖς. ἀλλὰ γὰρ ἤδη ὥρα ἀπιέναι, ἐμοὶ μὲν ἀποθανουμένῳ, ὑμῖν δὲ βιωσομένοις· ὁπότεροι δὲ ἡμῶν 20 ἔρχονται ἐπὶ ἄμεινον πρᾶγμα, ἄδηλον παντὶ πλὴν ἢ τῷ θεῷ.

15 δοκῶσί τι Bekk. whom I follow : δοκῶσι τι Cron in order to emphasize τι. 17 οἶονταί τι Bekk. ; οἶονται τι Cron.

ΚΡΙΤΩΝ.

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ

ΣΩΚΡΑΤΗΣ, ΚΡΙΤΩΝ.

Ι. Τί τῆνικάδε ἀφίξαι, ὦ Κρίτων ; ἢ οὐ πρὸ ἔτι 43
ἐστίν ;

ΚΡ. Πάνυ μὲν οὖν.

ΣΩ. Πηνίκα μάλιστα ;

5 ΚΡ. Ὅρθρος βαθύς.

ΣΩ. Θαυμάζω, ὅπως ἠθέλησέ σοι ὁ τοῦ δεσμωτη-
ρίου φύλαξ ὑπακοῦσαι.

ΚΡ. Ξυνήθης ἤδη μοί ἐστιν, ὦ Σώκρατες, διὰ τὸ
πολλάκις δεῦρο φοιτᾶν, καί τι καὶ εὐεργέτηται ὑπ'
10 ἐμοῦ.

ΣΩ. Ἄρτι δὲ ἤκεις ἢ πάλαι ;

ΚΡ. Ἐπεικῶς πάλαι.

ΣΩ. Εἴτα πῶς οὐκ εὐθύς ἐπήγειράς με, ἀλλὰ Β
σινῇ παρακάθῃσαι ;

15 ΚΡ. Οὐ μὰ τὸν Δί', ὦ Σώκρατες, οὐδ' ἂν αὐτὸς
ἤθελον ἐν τοσαύτῃ τε ἀγρυπνίᾳ καὶ λύπῃ εἶναι. ἀλλὰ
καὶ σοῦ πάλαι θαυμάζω αἰσθανόμενος ὡς ἡδέως καθεύ-
δεις· καὶ ἐπίτηδές σε οὐκ ἤγειρον, ἵνα ὡς ἡδιστα διάγῃς.

καὶ πολλάκις μὲν δὴ σε καὶ πρότερον ἐν παντὶ τῷ βίῳ
εὐδαιμόνισα τοῦ τρόπου, πολὺ δὲ μάλιστα ἐν τῇ νῦν
παρεστώσῃ ξυμφορᾷ, ὡς ῥαδίως αὐτὴν καὶ πρᾶως
φέρεις.

ΣΩ. Καὶ γὰρ ἄν, ὦ Κρίτων, πλημμελὲς εἴη ἀγα- 5
νακτεῖν τηλικούτου ὄντα, εἰ δεῖ ἤδη τελευτᾶν.

C ΚΡ. Καὶ ἄλλοι, ὦ Σώκρατες, τηλικούτοι ἐν τοι-
αύταις ξυμφοραῖς ἀλίσκονται, ἀλλ' οὐδὲν αὐτοὺς ἐπι-
λύεται ἢ ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν τῇ παρούσῃ
τύχῃ.

10

ΣΩ. Ἔστι ταῦτα. ἀλλὰ τί δὴ οὕτω πρὸς ἀφίξει ;

ΚΡ. Ἀγγελίαν, ὦ Σώκρατες, φέρων χαλεπὴν, οὐ
σοί, ὡς ἐμοὶ φαίνεται, ἀλλ' ἐμοὶ καὶ τοῖς σοῖς ἐπιτη-
δείοις πᾶσι καὶ χαλεπὴν καὶ βαρεῖαν, ἣν ἐγώ, ὡς ἐμοὶ
δοκῶ, ἐν τοῖς βαρύτατ' ἂν ἐνέγκαιμι.

15

ΣΩ. Τίνα ταύτην ; ἢ τὸ πλοῖον ἀφίκται ἐκ Δήλου,

D οὐ δεῖ ἀφικομένον τεθνάναι με ;

ΚΡ. Οὗτοι δὴ ἀφίκται, ἀλλὰ δοκεῖ μὲν μοι ἥξειν
τήμερον ἐξ ὧν ἀπαγγέλλουσιν ἦκοντές τινες ἀπὸ
Σουνίου καὶ καταλιπόντες ἐκεῖ αὐτό. δῆλον οὖν ἐκ 20
τούτων τῶν ἀγγέλων ὅτι ἥξει τήμερον, καὶ ἀνάγκη δὴ
εἰς αὔριον ἔσται, ὦ Σώκρατες, τὸν βίον σε τελευτᾶν.

II. ΣΩ. Ἄλλ', ὦ Κρίτων, τύχῃ ἀγαθῇ. εἰ ταύτη
τοῖς θεοῖς φίλον, ταύτῃ ἔστω. οὐ μέντοι οἶμαι ἥξειν
αὐτὸ τήμερον.

25

44 ΚΡ. Πόθεν τοῦτο τεκμαίρει ;

ΣΩ. Ἐγώ σοι ἐρῶ. τῇ γὰρ που ὑστεραίᾳ δεῖ με
ἀποθνήσκειν ἢ ἢ ἂν ἔλθῃ τὸ πλοῖον.

21 τῶν ἀγγέλων is bracketed by the modern editors : but see
exeg. note. 22 εἰσαύριον Bekk. with only two mss. εἰς αὔριον
Bodl. Tüb. m. 1.

ΚΡ. Φασί γέ τοι δὴ οἱ τούτων κύριοι.

ΣΩ. Οὐ τοίνυν τῆς ἐπιούσης ἡμέρας οἶμαι αὐτὸ ἥξειν, ἀλλὰ τῆς ἐτέρας. τεκμαίρομαι δὲ ἔκ τινος ἐνυπνίου, ὃ ἐώρακα ὀλίγον πρότερον ταύτης τῆς νυκτός·
5 καὶ κινδυνεύεις ἐν καιρῷ τινι οὐκ ἐγεῖραί με.

ΚΡ. Ἦν δὲ δὴ τί τὸ ἐνύπνιον ;

ΣΩ. Ἐδόκει τίς μοι γυνὴ προσελθοῦσα καλὴ καὶ εὐειδής, λευκὰ ἱμάτια ἔχουσα, καλέσαι με καὶ εἰπεῖν· ὦ Σώκρατες, ἡματί κεν τριτάτῳ Φθίην ἐρίβωλον ἵκοιο. B

10 ΚΡ. Ὡς ἄτοπον τὸ ἐνύπνιον, ὦ Σώκρατες.

ΣΩ. Ἐναργὲς μὲν οὖν, ὥς γέ μοι δοκεῖ, ὦ Κρίτων.

III. ΚΡ. Λίαν γε, ὥς ἔοικεν. ἀλλ', ὦ δαιμόνιε Σώκρατες, ἔτι καὶ νῦν ἐμοὶ πείθου καὶ σώθητι· ὥς ἐμοί, εἰ σὺ ἀποθάνῃς, οὐ μία ξυμφορὰ ἐστίν, ἀλλὰ χωρὶς
15 μὲν τοῦ ἐστερηῆσθαι τοιούτου ἐπιτηδείου, οἷον ἐγὼ οὐδένα μὴ ποτε εὐρήσω, ἔτι δὲ καὶ πολλοῖς δόξω, οἳ ἐμὲ καὶ σὲ μὴ σαφῶς ἴσασιν, ὥς οἷός τ' ὦν σε σώζειν, C
εἰ ἡθελον ἀναλίσκειν χρήματα, ἀμελῆσαι. καίτοι τίς ἂν αἰσχίων εἴη ταύτης δόξα ἢ δοκεῖν χρήματα περὶ
20 πλείονος ποιεῖσθαι ἢ φίλους ; οὐ γὰρ πείσονται οἱ πολλοί, ὥς σὺ αὐτὸς οὐκ ἡθέλησας ἀπιέναι ἐνθένδε ἡμῶν προθυμουμένων.

ΣΩ. Ἀλλὰ τί ἡμῖν, ὦ μακάριε Κρίτων, οὕτω τῆς τῶν πολλῶν δόξης μέλει ; οἱ γὰρ ἐπιεικέστατοι, ὧν
25 μᾶλλον ἄξιον φροντίζειν, ἡγήσονται αὐτὰ οὕτω πε-
πραχθῆναι, ὥσπερ ἂν πραχθῇ.

ΚΡ. Ἀλλ' ὁρᾷς δὴ ὅτι ἀνάγκη, ὦ Σώκρατες, καὶ D

10 ὥς above the line in the Bodl. and om. in Tüb. 11 γέ μοι Bodl. Tüb. and five other mss. γ' ἐμοί Stephanus and Bekk.
15 τοῦ Sallier and Bekk.: σοῦ the mss. but in the Bodl. in late hand over the traces of an older reading.

τῆς τῶν πολλῶν δόξης μέλειν. αὐτὰ δὲ δῆλα τὰ παρ-
 όντα νυνί, ὅτι οἰοί τ' εἶσιν οἱ πολλοὶ οὐ τὰ σμικρότατα
 τῶν κακῶν ἐξεργάζεσθαι, ἀλλὰ τὰ μέγιστα σχεδόν,
 εἴαν τις ἐν αὐτοῖς διαβεβλημένος ᾖ.

5 ΣΩ. Εἰ γὰρ ὥφελον, ὦ Κρίτων, οἰοί τ' εἶναι οἱ
 πολλοὶ τὰ μέγιστα κακὰ ἐργάζεσθαι, ἵνα οἰοί τ' ᾗσαν
 καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς ἂν εἶχε· νῦν δὲ
 οὐδέτερα οἰοί τε· οὔτε γὰρ φρόνιμον οὔτε ἄφρονα
 δυνατοὶ ποιῆσαι, ποιούσι δὲ τοῦτο ὅ,τι ἂν τύχωσιν.

10 IV. ΚΡ. Ταῦτα μὲν δὴ οὕτως ἐχέτω· τάδε δέ, ὦ Ε
 Σώκρατες, εἰπέ μοι. ἆρά γε μὴ ἐμοῦ προμηθεῖ καὶ τῶν
 ἄλλων ἐπιτηδείων, μή, εἴαν σὺ ἐνθένδε ἐξέλθης, οἱ
 συκοφάνται ἡμῖν πράγματα παρέχωσιν ὥς σὲ ἐνθένδε
 ἐκκλέψασι, καὶ ἀναγκασθῶμεν ἢ καὶ πᾶσαν τὴν οὐσίαν
 15 ἀποβαλεῖν ἢ συχνὰ χρήματα, ἢ καὶ ἄλλο τι πρὸς
 τούτοις παθεῖν ; εἰ γάρ τι τοιοῦτον φοβεῖ, ἔασον αὐτὸ 45
 χαίρειν· ἡμεῖς γάρ που δίκαιοι ἐσμεν σώσαντές σε
 κινδυνεύειν τοῦτον τὸν κίνδυνον καὶ εἴαν δέῃ ἔτι τούτου
 μείζω. ἀλλ' ἐμοὶ πείθου καὶ μὴ ἄλλως ποιεῖ.

20 ΣΩ. Καὶ ταῦτα προμηθεύμαι, ὦ Κρίτων, καὶ ἄλλα
 πολλά.

ΚΡ. Μήτε τοίνυν ταῦτα φοβοῦ· καὶ γὰρ οὐδὲ
 πολὺ τὰργύριόν ἐστιν, ὃ θέλουσι λαβόντες τινὲς σῶσαι
 σε καὶ ἐξαγαγεῖν ἐνθένδε. ἔπειτα οὐχ ὀρᾷς τούτους

25 τοὺς σύκοφάντας ὥς εὐτελεῖς, καὶ οὐδὲν ἂν δέοι ἐπ'
 αὐτοὺς πολλοῦ ἀργυρίου ; σοὶ δὲ ὑπάρχει μὲν τὰ ἐμὰ Β
 χρήματα, ὥς ἐγὼ οἶμαι, ἱκανά· ἔπειτα καὶ εἴ τι ἐμοῦ

5 τ' Bodl., τε Tüb. 6 ἐργάζεσθαι Bodl. Tüb., ἐξεργ. the
 edd. 7 αὐ καὶ ἀγ. the edd., but
 αὐ om. Bodl. and Tüb. 27 ἐγῶμαι Bekk. and the other editors :
 ἐγὼ οἶμαι Bodl. Tüb. and two other mss. : cf. p. 40, l. 12.

κηδόμενος οὐκ οἶει δεῖν ἀναλίσκειν τὰμά, ξένοι οὔτοι
 [ἐνθάδε] ἔτοιμοι ἀναλίσκειν· εἰς δὲ καὶ κεκόμικεν ἐπ'
 αὐτὸ τοῦτο ἀργύριον ἱκανόν, Σιμμίας ὁ Θηβαῖος· ἔτοι-
 μος δὲ καὶ Κέβης καὶ ἄλλοι πολλοὶ πάνυ. ὥστε, ὅπερ
 λέγω, μήτε ταῦτα φοβούμενος ἀποκάμης σαυτὸν σῶσαι, 5
 μήτε ὃ ἔλεγες ἐν τῷ δικαστηρίῳ δυσχερές σοι γενέσθω,
 ὅτι οὐκ ἂν ἔχοις ἐξελθὼν ὃ, τι χρῶο σαυτῷ· πολλαχού
 μὲν γὰρ καὶ ἄλλοσε ὅποι ἂν ἀφίκη ἀγαπήσουσί σε·
 ἐὰν δὲ βούλῃ εἰς Θετταλίαν ἵεναι, εἰσὶν ἐμοὶ ἐκεῖ ξένοι,
 οἳ σε περὶ πολλοῦ ποιήσονται καὶ ἀσφάλειάν σοι 10
 παρέξονται, ὥστε σε μηδένα λυπεῖν τῶν κατὰ Θεττα-
 λίαν.

V. "Ἐτι δέ, ὦ Σώκρατες, οὐδὲ δίκαιόν μοι δοκεῖς
 ἐπιχειρεῖν πρᾶγμα, σαυτὸν προδοῦναι, ἐξὸν σωθῆναι·
 καὶ τοιαῦτα σπεύδεις περὶ σαυτὸν γενέσθαι, ἅπερ ἂν 15
 καὶ οἱ ἐχθροὶ σου σπεύσαιέν τε καὶ ἔσπευσαν σὲ δια-
 φθεῖραι βουλόμενοι. πρὸς δὲ τούτοις καὶ τοὺς υἱεῖς
 D. τοὺς σαυτοῦ ἔμοιγε δοκεῖς προδιδόναι, οὓς σοι ἐξὸν καὶ
 ἐκθρέψαι καὶ ἐκπαιδεῦσαι οἰχῆσαι καταλιπών, καὶ τὸ
 σὸν μέρος, ὅ,τι ἂν τύχωσι, τοῦτο πράξουσι· τεύξονται 20
 δέ, ὡς τὸ εἰκός, τοιούτων οἷάπερ εἴωθε γίγνεσθαι ἐν
 ταῖς ὀρφανίαις περὶ τοὺς ὀρφανούς. ἡ γὰρ οὐ χρῆ
 ποιεῖσθαι παῖδας, ἡ ξυνδιαταλαιπωρεῖν καὶ τρέφοντα
 καὶ παιδεύοντα· σὺ δέ μοι δοκεῖς τὰ ῥαθυμότατα αἰ-
 ρεῖσθαι· χρῆ δέ, ἅπερ ἂν ἀνὴρ ἀγαθὸς καὶ ἀνδρείος 25
 ἔλοιτο, ταῦτα αἰρεῖσθαι, φάσκοντά γε δὴ ἀρετῆς διὰ
 E παντὸς τοῦ βίου ἐπιμελεῖσθαι· ὡς ἔγωγε καὶ ὑπὲρ σοῦ

2 ἐνθάδε bracketed by Hermann. 7 σεαυτῷ Bekk.
 against the Bodl. and Tüb. 15 σαυτὸν Bodl. Tüb. σεαυτὸν
 Bekk. 16 ἔσπευσάν σε Bekk. 22 χρῆν Bekk.: but
 χρῆ Bodl. Tüb. with five mss. 24 δ' ἐμοὶ Bekk. against the
 mss.

- καὶ ὑπὲρ ἡμῶν τῶν σῶν ἐπιτηδείων αἰσχύνομαι, μὴ
 δόξῃ ἅπαν τὸ πρᾶγμα τὸ περὶ σέ ἀνανδρία τινὶ τῇ
 ἡμετέρα πεπρᾶχθαι, καὶ ἡ εἴσοδος τῆς δίκης [εἰς τὸ
 δικαστήριον] ὡς εἰσῆλθεν ἐξὸν μὴ εἰσελθεῖν, καὶ αὐτὸς
 5 ὁ ἀγὼν [τῆς δίκης] ὡς ἐγένετο, καὶ τὸ τελευταῖον δὴ
 τουτί, ὥσπερ κατάγελως τῆς πράξεως, κακία τινὶ καὶ
 ἀνανδρία τῇ ἡμετέρα διαπεφευγένοι ἡμᾶς δοκεῖν, οἵτινές 46
 σε οὐχὶ ἐσώσαμεν οὐδὲ σὺ σαντόν, οἶόν τε ὂν καὶ
 δυνατόν, εἴ τι καὶ σμικρὸν ἡμῶν ὄφελος ἦν. ταῦτ' οὖν,
 10 ὦ Σώκρατες, ὅρα μὴ ἅμα τῷ κακῷ καὶ αἰσχυρᾷ ἢ σοί
 τε καὶ ἡμῖν. ἀλλὰ βουλεύου, μᾶλλον δὲ οὐδὲ βου-
 λεύεσθαι ἔτι ὦρα, ἀλλὰ βεβουλεύσθαι. μία δὲ βουλή·
 τῆς γὰρ ἐπιούσης νυκτὸς πάντα ταῦτα δεῖ πεπρᾶχθαι.
 εἰ δέ τι περιμενοῦμεν, ἀδύνατον καὶ οὐκέτι οἶόν τε.
 15 ἀλλὰ παντὶ τρόπῳ, ὦ Σώκρατες, πείθου μοι καὶ μηδα-
 μῶς ἄλλως ποίει.

- VI. ΣΩ. ὦ φίλε Κρίτων, ἡ προθυμία σου πολ- B
 λοῦ ἀξία, εἰ μετὰ τινος ὀρθότητος εἴη· εἰ δὲ μὴ, ὅσῳ
 μείζων, τοσοῦτ' ἁλεπωτέρα. σκοπεῖσθαι οὖν χρὴ
 20 ἡμᾶς, εἴτε ταῦτα πρακτέον· εἴτε μὴ· ὡς ἐγὼ οὐ μόνον
 νῦν ἀλλὰ καὶ αἰεὶ τοιοῦτος, οἷος τῶν ἐμῶν μηδενὶ ἄλλῳ
 πείθεσθαι ἢ τῷ λόγῳ, ὃς ἂν μοι λογιζομένῳ βέλτιστος
 φαίνεται. τοὺς δὲ λόγους, οὓς ἐν τῷ ἔμπροσθεν ἔλε-
 γον, οὐ δύναμαι νῦν ἐκβαλεῖν, ἐπειδὴ μοι ἤδε ἡ τύχη
 25 γέγονεν, ἀλλὰ σχεδὸν τι ὅμοιοι φαίνονται μοι, καὶ
 τοὺς αὐτοὺς πρεσβεύω καὶ τιμῶ οὔσπερ καὶ πρότερον·

3 εἰς τὸ δικαστήριον bracketed by Schleiermacher, but Bekk. considers the words genuine.

4 εἰσῆλθες Bekk. but εἰσῆλθεν is the orig. reading of the Bodl. and Tüb.

5 τῆς δίκης rejected by Forster. 13 ταῦτα πάντα Bekk. with four mss. πάντα ταῦτα Bodl. Tüb.

- C ὦν ἐὰν μὴ βελτίω ἔχωμεν λέγειν ἐν τῷ παρόντι, εὖ
 ἴσθι ὅτι οὐ μὴ σοι ξυγχωρήσω, οὐδ' ἂν πλείω τῶν
 νῦν παρόντων ἢ τῶν πολλῶν δύναμις ὥσπερ παίδας
 ἡμᾶς μορμολύττηται, δεσμούς καὶ θανάτους ἐπιπέμ-
 πουσα καὶ χρημάτων ἀφαιρέσεις. πῶς οὖν ἂν μετριώ- 5
 τατα σκοποίμεθα αὐτά; εἰ πρῶτον μὲν τοῦτον τὸν λό-
 γον ἀναλάβοιμεν, ὃν σὺ λέγεις περὶ τῶν δοξῶν, πότε-
 ρον καλῶς ἐλέγετο ἐκάστοτε ἢ οὐ, ὅτι ταῖς μὲν δεῖ τῶν
 D δοξῶν προσέχειν τὸν νοῦν, ταῖς δὲ οὐ. ἢ πρὶν μὲν ἐμὲ
 δεῖν ἀποθνήσκειν καλῶς ἐλέγετο, νῦν δὲ κατάδηλος 10
 ἄρα ἐγένετο, ὅτι ἄλλως ἔνεκα λόγου ἐλέγετο, ἣν δὲ
 παιδιὰ καὶ φλυαρία ὡς ἀληθῶς; ἐπιθυμῶ δ' ἔγωγ'
 ἐπισκέψασθαι, ὦ Κρίτων, κοινῇ μετὰ σοῦ, εἴ τί μοι
 ἀλλοιότερος φανεῖται, ἐπειδὴ ᾧδε ἔχω, ἢ ὁ αὐτός, καὶ
 ἐάσομεν χαίρειν ἢ πεισόμεθα αὐτῷ. ἐλέγετο δέ πως, 15
 ὡς ἐγὼμαι, ἐκάστοτε ᾧδε ὑπὸ τῶν οἰομένων τι λέγειν,
 ὥσπερ νῦν δὴ ἐγὼ ἔλεγον, ὅτι τῶν δοξῶν, ἃς οἱ ἀνθρω-
 E ποι δοξάζουσι, δέοι τὰς μὲν περὶ πολλοῦ ποιεῖσθαι,
 τὰς δὲ μὴ. τοῦτο πρὸς θεῶν, ὦ Κρίτων, οὐ δοκεῖ κα-
 λῶς σοι λέγεσθαι; σὺ γάρ, ὅσα γε τὰνθρώπεια, ἐκτὸς 20
 47 εἰ τοῦ μέλλειν ἀποθνήσκειν αὖριον, καὶ οὐκ ἂν σε πα-
 ρακρούοι ἢ παροῦσα ξυμφορά· σκόπει δὴ· οὐχ ἱκανῶς
 δοκεῖ σοι λέγεσθαι, ὅτι οὐ πάσας χρὴ τὰς δόξας τῶν
 ἀνθρώπων τιμᾶν, ἀλλὰ τὰς μὲν, τὰς δ' οὐ; οὐδὲ πάν-
 των, ἀλλὰ τῶν μὲν, τῶν δ' οὐ; τί φῆς; ταῦτα οὐχὶ 25
 καλῶς λέγεται;

ΚΡ. Καλῶς.

10 νῦν δὲ in an eras. in Bodl. and Tüb. 12 ἔγωγ' Bodl.
 (not Tüb.) 16 τι λέγειν Bekk.: τι γ. Cron with the Bodl.

24 sq. The whole passage from οὐδὲ τοῦ δ' οὐ was originally
 wanting in both Bodl. and Tüb., and has been supplied by other
 hands.

ΣΩ. Οὐκοῦν τὰς μὲν χρηστὰς τιμᾶν, τὰς δὲ πονη-
 ρὰς μῆ;

ΚΡ. Ναί.

ΣΩ. Χρησταὶ δὲ οὐχ αἱ τῶν φρονίμων, πονηραὶ
 5 δὲ αἱ τῶν ἀφρόνων;

ΚΡ. Πῶς δ' οὔ;

VII. ΣΩ. Φέρε δῆ, πῶς αὖ τὰ τοιαῦτα ἐλέγετο;
 γυμναζόμενος ἀνὴρ καὶ τοῦτο πράττων πότερον παντὸς
 ἀνδρὸς ἐπαίνῳ καὶ ψόγῳ καὶ δόξῃ τὸν νοῦν προσέχει, B
 10 ἢ ἐνὸς μόνου ἐκείνου, ὃς ἂν τυγχάνῃ ἰατρὸς ἢ παιδο-
 τρίβης ὢν;

ΚΡ. Ἐνὸς μόνου.

ΣΩ. Οὐκοῦν φοβεῖσθαι χρὴ τοὺς ψόγους καὶ
 ἀσπάζεσθαι τοὺς ἐπαίνους τοὺς τοῦ ἐνὸς ἐκείνου, ἀλλὰ
 15 μὴ τοὺς τῶν πολλῶν.

ΚΡ. Δῆλα δῆ.

ΣΩ. Ταῦτῃ ἄρα αὐτῷ πρακτέον καὶ γυμναστέον
 καὶ ἐδεστέον γε καὶ ποτέον, ἧ ἂν τῷ ἐνὶ δοκῇ τῷ ἐπι-
 στάτῃ καὶ ἐπαῖοντι, μᾶλλον ἢ ἢ ξύμπασιν τοῖς ἄλλοις.

20 ΚΡ. Ἔστι ταῦτα. C

ΣΩ. Εἶεν. ἀπειθήσας δὲ τῷ ἐνὶ καὶ ἀτιμάσας
 αὐτοῦ τὴν δόξαν καὶ τοὺς ἐπαίνους, τιμήσας δὲ τοὺς
 τῶν πολλῶν [λόγους] καὶ μηδὲν ἐπαῖόντων, ἄρα οὐδὲν
 κακὸν πείσεται;

25 ΚΡ. Πῶς γὰρ οὔ;

ΣΩ. Τί δ' ἔστι τὸ κακὸν τοῦτο; καὶ ποῖ τείνει,
 καὶ εἰς τί τῶν τοῦ ἀπειθοῦντος;

ΚΡ. Δῆλον ὅτι εἰς τὸ σῶμα. τοῦτο γὰρ διόλλυσιν.

23 λόγους is given by the Bodl. and three other mss., but om.
 in others. Bekk. omits it altogether in his text. 28 διόλλυν-
 σιν Bekk.

ΣΩ. Καλῶς λέγεις. οὐκοῦν καὶ τὰλλα, ὦ Κρίτων, οὕτως, ἵνα μὴ πάντα διΐωμεν, καὶ δὴ καὶ περὶ τῶν δικαίων καὶ ἀδίκων καὶ αἰσχυρῶν καὶ καλῶν καὶ ἀγαθῶν καὶ κακῶν, περὶ ὧν νῦν ἡ βουλή ἡμῖν ἐστὶ, πότερον
 D τῇ τῶν πολλῶν δόξῃ δεῖ ἡμᾶς ἔπεσθαι καὶ φοβεῖσθαι 5
 αὐτήν, ἢ τῇ τοῦ ενός, εἴ τίς ἐστὶν ἐπαῖων, ὃν δεῖ καὶ αἰσχύνεσθαι καὶ φοβεῖσθαι μᾶλλον ἢ ξύμπαντας τοὺς ἄλλους ; ᾧ εἰ μὴ ἀκολουθήσομεν, διαφθερούμεν ἐκεῖνο καὶ λωβησόμεθα, ὃ τῷ μὲν δικαίῳ βέλτιον ἐγγίγνεται, τῷ δὲ ἀδίκῳ ἀπώλλυτο. ἢ οὐδέν ἐστὶ τοῦτο ; 10

ΚΡ. Οἶμαι ἔγωγε, ὦ Σώκρατες.

VIII. ΣΩ. Φέρε δὴ, εἰὰν τὸ ὑπὸ τοῦ ὑγιεινοῦ μὲν βέλτιον γιγνόμενον, ὑπὸ τοῦ νοσώδους δὲ διαφθειρόμενον διολέσωμεν πειθόμενοι μὴ τῇ τῶν ἐπαϊόντων δόξῃ, ἄρα βιωτὸν ἡμῖν ἐστὶ διεφθαρμένου αὐτοῦ ; ἐστὶ δέ 15
 E πού τοῦτο τὸ σῶμα. ἢ οὐχί ;

ΚΡ. Ναί.

ΣΩ. Ἄρ' οὖν βιωτὸν ἡμῖν ἐστὶ μετὰ μοχθηροῦ καὶ διεφθαρμένου σώματος ;

ΚΡ. Οὐδαμῶς.

20

ΣΩ. Ἀλλὰ μετ' ἐκείνου ἄρ' ἡμῖν βιωτὸν διεφθαρμένου, ᾧ τὸ ἄδικον μὲν λωβᾶται, τὸ δὲ δίκαιον ὀνίνησιν ; ἢ φαυλότερον ἡγούμεθα εἶναι τοῦ σώματος ἐκεῖνο, 48
 ὅ,τι ποτ' ἐστὶ τῶν ἡμετέρων, περὶ ὃ ἢ τε ἀδικία καὶ ἡ δικαιοσύνη ἐστίν ; 25

ΚΡ. Οὐδαμῶς.

ΣΩ. Ἀλλὰ τιμιώτερον ;

ΚΡ. Πολύ γε.

4 I follow the Bodl. and Tüb.: ἡμῖν ἐστὶν ἡ βουλή Bekk. with the old editions. 21 ἄρ' Bodl. Tüb.: ἄρα the edd.

ΣΩ. Οὐκ ἄρα, ὦ βέλτιστε, πάννυ ἡμῖν οὕτω φροντιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅ,τι ὁ ἐπαῖων περὶ τῶν δικαίων καὶ ἀδίκων, ὁ εἷς, καὶ αὐτὴ ἡ ἀλήθεια. ὥστε πρῶτον μὲν ταύτη οὐκ ὀρθῶς εἰσηγεῖ, εἰση-
 5 γούμενος τῆς τῶν πολλῶν δόξης δεῖν ἡμᾶς φροντίζειν περὶ τῶν δικαίων καὶ καλῶν καὶ ἀγαθῶν καὶ τῶν ἐναντίων. ἀλλὰ μὲν δὴ, φαίη γ' ἂν τις, οἷοί τ' εἰσὶν ἡμᾶς οἱ πολλοὶ ἀποκτινύνναι ;

ΚΡ. Δῆλα δὴ καὶ ταῦτα· φαίη γὰρ ἂν, ὦ Σώ- B
 10 κρατες.

ΣΩ. Ἀληθῆ λέγεις. ἀλλ', ὦ θαυμάσιε, οὗτός τε ὁ λόγος, ὃν διεληλύθαμεν, ἔμοιγε δοκεῖ ἔτι ὅμοιος εἶναι τῷ καὶ πρότερον· καὶ τόνδε αὖ σκοπεῖ, εἰ ἔτι μένει ἡμῖν ἢ οὐ, ὅτι οὐ τὸ ζῆν περὶ πλείστου ποιητέον, ἀλλὰ
 15 τὸ εὖ ζῆν.

ΚΡ. Ἀλλὰ μένει.

ΣΩ. Τὸ δὲ εὖ καὶ καλῶς καὶ δικαίως ὅτι ταῦτόν ἐστι, μένει ἢ οὐ μένει ;

ΚΡ. Μένει.

20 IX. ΣΩ. Οὐκ οὖν ἐκ τῶν ὁμολογουμένων τοῦτο σκεπτέον, πότερον δίκαιον ἐμὲ ἐνθένδε πειρᾶσθαι ἐξιέναι μὴ ἀφιέντων Ἀθηναίων, ἢ οὐ δίκαιον ; καὶ ἐὰν μὲν φαίνηται δίκαιον, πειρώμεθα, εἰ δὲ μὴ, ἐώμεν. ἅς δὲ σὺ λέγεις τὰς σκέψεις περὶ τε ἀναλώσεως χρημάτων καὶ
 25 δόξης καὶ παίδων τροφῆς, μὴ ὥς ἀληθῶς ταῦτα, ὦ Κρίτων, σκέμματα ἢ τῶν ῥαδίως ἀποκτινύνντων καὶ

2 τί ἐροῦσιν Bodl. Tüb. with five other mss. : ὅ τι ἐροῦσιν Bekk. 12 ἔτι after δοκεῖ is given on the authority of the Bodl. and Tüb. and three other mss., the others omit it. Madvig Adv. Crit. 1 p. 369 omits τῷ. 24 ἀναλώσεως χρημάτων Bodl. Tüb. : χρημ. ἀναλ. Bekk.

ἀναβιωσκομένων γ' ἄν, εἰ οἶοί τ' ἦσαν, οὐδενὶ ξὺν νῶ,
 τούτων τῶν πολλῶν. ἡμῖν δ', ἐπειδὴ ὁ λόγος οὕτως
 αἰρεῖ, μὴ οὐδὲν ἄλλο σκεπτέον ἢ ἡ ὅπερ νῦν δὴ ἐλέγο-
 μεν, πότερον δίκαια πράξομεν καὶ χρήματα τελούντες
 D τούτοις τοῖς ἐμὲ ἐνθένδε ἐξάξουσιν καὶ χάριτας, καὶ 5
 αὐτοὶ ἐξάγοντές τε καὶ ἐξαγόμενοι, ἢ τῇ ἀληθείᾳ ἀδική-
 σομεν πάντα ταῦτα ποιοῦντες· καὶ φαινώμεθα ἄδικοι
 αὐτὰ ἐργαζόμενοι, μὴ οὐ δέη ὑπολογίζεσθαι οὗτ' εἰ
 ἀποθνήσκουν δεῖ παραμένοντας καὶ ἡσυχίαν ἄγοντας,
 οὔτε ἄλλο ὅτιοῦν πᾶσχειν πρὸ τοῦ ἀδικεῖν. 10

KP. Καλῶς μὲν μοι δοκεῖς λέγειν, ὦ Σώκρατες,
 ὅρα δὲ τί δρῶμεν.

ΣΩ. Σκοπῶμεν, ὦ ἄγαθέ, κοινῇ, καὶ εἴ πῃ ἔχεις
 ἀντιλέγειν ἐμοῦ λέγοντος, ἀντίλεγε, καὶ σοι πείσομαι·
 E εἰ δὲ μή, παῦσαι ἤδη, ὦ μακάριε, πολλάκις μοι λέγων 15
 τὸν αὐτὸν λόγον, ὥς χρὴ ἐνθένδε ἀκόντων Ἀθηναίων
 ἐμὲ ἀπιέναι· ὥς ἐγὼ περὶ πολλοῦ ποιοῦμαι πείσας
 σε ταῦτα πράττειν, ἀλλὰ μὴ ἄκοντος. ὅρα δὲ δὴ
 49 τῆς σκέψεως τὴν ἀρχήν, ἐάν σοι ἱκανῶς λέγῃται,
 καὶ πειρῶ ἀποκρίνεσθαι τὸ ἐρωτώμενον, ἢ ἄν μά- 20
 λιστα οἴῃ.

KP. Ἀλλὰ πειράσομαι.

X. ΣΩ. Οὐδενὶ τρόπῳ φαμὲν ἐκόντας ἀδικητέον
 εἶναι, ἢ τινὶ μὲν ἀδικητέον τρόπῳ, τινὶ δὲ οὐ; ἢ οὐ-
 δαμῶς τό γε ἀδικεῖν οὔτε ἀγαθὸν οὔτε καλόν, ὥς πολ- 25
 λάκις ἡμῖν καὶ ἐν τῷ ἔμπροσθεν χρόνῳ ὠμολογήθη·
 [ὅπερ καὶ ἄρτι ἐλέγετο·] ἢ πᾶσαι ἡμῖν ἐκεῖναι αἱ

1 τ' Bodl., τε Tüb.

the edd.

7 πάντα ταῦτα Bodl. Tüb., ταῦτα π.

the edd.

17 πείσαι σε Bekk. with the mss.: πείσας σε Butt-

man.

27 [ὅπερ καὶ ἄρτι ἐλέγετο] without brackets in Bekk.'s

text

πρόσθεν ὁμολογίαι ἐν ταῖσδε ταῖς ὀλίγαις ἡμέραις
ἐκκεχυμέναι εἰσί, καὶ πάλαι, ὦ Κρίτων, ἄρα τηλικοῖδε B
[γέροντες] ἄνδρες πρὸς ἀλλήλους σπουδῇ διαλεγόμενοι
ἐλάθομεν ἡμᾶς αὐτοὺς παίδων οὐδὲν διαφέροντες ; ἢ
5 παντὸς μᾶλλον οὕτως ἔχει, ὥσπερ τότε ἐλέγετο ἡμῖν,
εἴτε φασὶν οἱ πολλοὶ εἴτε μή, καὶ εἴτε δεῖ ἡμᾶς ἔτι
τῶνδε χαλεπώτερα πάσχειν εἴτε καὶ πραότερα, ὅμως
τό γε ἀδικεῖν τῷ ἀδικοῦντι καὶ κακὸν καὶ αἰσχρὸν
τυγχάνει ὃν παντὶ τρόπῳ ; φαμὲν ἢ οὐ ;

10 ΚΡ. Φαμέν.

ΣΩ. Οὐδαμῶς ἄρα δεῖ ἀδικεῖν.

ΚΡ. Οὐ δῆτα.

ΣΩ. Οὐδὲ ἀδικούμενον ἄρα ἀνταδικεῖν, ὥς οἱ πολ-
λοὶ οἴονται, ἐπειδὴ γε οὐδαμῶς δεῖ ἀδικεῖν.

15 ΚΡ. Οὐ φαίνεται.

ΣΩ. Τί δέ δῆ ; κακουργεῖν δεῖ, ὦ Κρίτων, ἢ οὐ ; C

ΚΡ. Οὐ δεῖ δῆ πον, ὦ Σώκρατες.

ΣΩ. Τί δέ ; ἀντικακουργεῖν κακῶς πάσχοντα, ὥς
οἱ πολλοὶ φασι, δίκαιον ἢ οὐ δίκαιον ;

20 ΚΡ. Οὐδαμῶς.

ΣΩ. Τὸ γάρ πον κακῶς ποιεῖν ἀνθρώπους τοῦ
ἀδικεῖν οὐδὲν διαφέρει.

ΚΡ. Ἀληθὴ λέγεις.

ΣΩ. Οὔτε ἄρα ἀνταδικεῖν δεῖ οὔτε κακῶς ποιεῖν
25 οὐδένα ἀνθρώπων, οὐδ' ἂν ὅτιοῦν πάσχη ὑπ' αὐτῶν.
καὶ ὅρα, ὦ Κρίτων, ταῦτα καθομολογῶν, ὅπως μὴ D
παρὰ δόξαν ὁμολογῇς. οἶδα γὰρ ὅτι ὀλίγοις τισὶ
ταῦτα καὶ δοκεῖ καὶ δόξει. οἷς οὖν οὕτω δέδοκται καὶ

3 γέροντες bracketed by Halm.
δαλ seems here also given by the Bodl.

16 Τί δαὶ δῆ Bekk. and

οἷς μή, τούτοις οὐκ ἔστι κοινὴ βουλή, ἀλλ' ἀνάγκη
 τούτους ἀλλήλων καταφρονεῖν, ὀρώντας τὰ ἀλλήλων
 βουλευματα. σκόπει δὴ οὖν καὶ σὺ εὖ μάλα, πότερον
 κοινωνεῖς καὶ ξυνδοκεῖ σοι καὶ ἀρχώμεθα ἐντεῦθεν
 βουλευόμενοι, ὥς οὐδέποτε ὀρθῶς ἔχοντος οὔτε τοῦ 5
 ἀδικεῖν οὔτε τοῦ ἀνταδικεῖν οὔτε κακῶς πάσχοντα
 ἀμύνεσθαι ἀντιδρώντα κακῶς· ἢ ἀφίστασαι καὶ οὐ
 Ε κοινωνεῖς τῆς ἀρχῆς; ἐμοὶ μὲν γὰρ καὶ πάλαι οὕτω
 καὶ νῦν ἔτι δοκεῖ, σοὶ δ' εἴ πῃ ἄλλῃ δέδοκται, λέγε
 καὶ δίδασκε. εἰ δ' ἐμμένεις τοῖς πρόσθεν, τὸ μετὰ 10
 τοῦτο ἄκουε.

ΚΡ. Ἄλλ' ἐμμένω τε καὶ ξυνδοκεῖ μοι· ἀλλὰ
 λέγε.

ΣΩ. Λέγω δὴ αὖ τὸ μετὰ τοῦτο, μᾶλλον δ' ἐρωτῶ·
 πότερον ἂ ἄν τις ὁμολογήσῃ τῇ δίκαια ὄντα ποιη- 15
 τέον ἢ ἑξαπατητέον;

ΚΡ. Ποιητέον.

XI. ΣΩ. Ἐκ τούτων δὴ ἄθρει. ἀπιόντες ἐνθένδε
 ἡμεῖς μὴ πείσαντες τὴν πόλιν πότερον κακῶς τινὰς
 50 ποιούμεν, καὶ ταῦτα οὐς ἡκιστα δεῖ, ἢ οὐ; καὶ ἐμ- 20
 μένομεν οἷς ὁμολογήσαμεν δικαίος οὖσιν ἢ οὐ;

ΚΡ. Οὐκ ἔχω, ὦ Σώκρατες, ἀποκρίνασθαι πρὸς ὃ
 ἐρωτᾷς· οὐ γὰρ ἐννοῶ.

ΣΩ. Ἄλλ' ὧδε σκόπει. εἰ μέλλουσιν ἡμῖν ἐνθένδε
 εἶτε ἀποδιδράσκειν, εἴθ' ὅπως δεῖ ὀνομάσαι τοῦτο, ἐλ- 25
 θόντες οἱ νόμοι καὶ τὸ κοινὸν τῆς πόλεως ἐπιστάντες
 ἔρουντο· εἰπέ μοι, ὦ Σώκρατες, τί ἐν νῷ ἔχεις ποιεῖν;
 ἄλλο τι ἢ τούτῳ τῷ ἔργῳ, ᾧ ἐπιχειρεῖς, διανοεῖ τούς
 Β τε νόμους ἡμᾶς ἀπολέσαι καὶ ξύμπασαν τὴν πόλιν

τὸ σὸν μέρος ; ἢ δοκεῖ σοι οἷόν τε ἔτι ἐκείνην τὴν πόλιν εἶναι καὶ μὴ ἀνατετράφθαι, ἐν ᾗ αἱ γενόμεναι δίκαι μὴδὲν ἰσχύουσιν, ἀλλ' ὑπὸ ἰδιωτῶν ἄκυροί τε γίνονται καὶ διαφθείρονται ; τί ἐροῦμεν, ὦ Κρίτων, 5 πρὸς ταῦτα καὶ ἄλλα τοιαῦτα ; πολλὰ γὰρ ἂν τις ἔχοι, ἄλλως τε καὶ ῥήτωρ, εἰπεῖν ὑπὲρ τούτου τοῦ νόμου ἀπολλυμένου, ὃς τὰς δίκας τὰς δικασθείσας προστάττει κυρίας εἶναι. ἢ ἐροῦμεν πρὸς αὐτοὺς ὅτι ἡδίκηει γὰρ ἡμᾶς ἢ πόλις καὶ οὐκ ὀρθῶς τὴν δίκην ἔκρινε ; ταῦτα C
10 ἢ τί ἐροῦμεν ;

ΚΡ. Ταῦτα νῆ Δί', ὦ Σώκρατες.

XII. ΣΩ. Τί οὖν, ἂν εἴπωσιν οἱ νόμοι ὦ Σώκρατες, ἢ καὶ ταῦτα ὡμολόγητο ἡμῖν τε καὶ σοί, ἢ ἐμμένειν ταῖς δίκαις αἷς ἂν ἡ πόλις δικάσῃ ; εἰ οὖν αὐ- 15 τῶν θαυμάζοιμεν λεγόντων, ἴσως ἂν εἴποιεν ὅτι ὦ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα, ἀλλ' ἀποκρίνου, ἐπειδὴ καὶ εἴωθας χρῆσθαι τῷ ἐρωτᾶν τε καὶ ἀποκρίνεσθαι. φέρε γάρ, τί ἐγκαλῶν ἡμῖν καὶ τῇ πόλει ἐπι- D
χειρεῖς ἡμᾶς ἀπολλύναι ; οὐ πρῶτον μὲν σε ἐγεννήσα- 20 μεν ἡμεῖς, καὶ δι' ἡμῶν ἐλάβανε τὴν μητέρα σου ὁ πατήρ καὶ ἐφύτευσέ σε ; φράσον οὖν, τούτοις ἡμῶν, τοῖς νόμοις τοῖς περὶ τοὺς γάμους, μέμφει τι ὡς οὐ καλῶς ἔχουσιν ; οὐ μέμφομαι, φαίην ἂν. ἀλλὰ τοῖς περὶ τὴν τοῦ γενομένου τροφήν τε καὶ παιδείαν, ἐν ᾗ 25 καὶ σὺ ἐπαιδέυθης ; ἢ οὐ καλῶς προσέταττον ἡμῶν οἱ ἐπὶ τούτοις τεταγμένοι νόμοι, παραγγέλλοντες τῷ πα-

2 ἐν ᾗ ἂν Bekk. : ἂν om. Bodl. m. 1, Tüb., and four other mss. ἰσχύουσιν only four mss. ἰσχύωσιν Bodl. Tüb. and Bekk. 4 γίνονται καὶ διαφθείρονται Bodl. m. 1, but ω is written above ο in both words. 18 ἡμῖν τε Bekk. with only two mss. 20 ἔλαβε Bekk. : ἐλάβανε Bodl. Tüb. with four other mss. 26 ἐπὶ τούτοις Bodl. Tüb. with four other mss. : ἐπὶ τούτῳ Bekk.

- Ε τρὶ τῷ σῶ σε ἐν μουσικῇ καὶ γυμναστικῇ παιδεύειν ;
καλῶς, φαίην ἄν. εἶεν. ἐπειδὴ δὲ ἐγένου τε καὶ ἐξε-
τράφης καὶ ἐπαιδεύθης, ἔχοις ἄν εἰπεῖν πρῶτον μὲν ὡς
οὐχὶ ἡμέτερος ἦσθα καὶ ἔκγονος καὶ δοῦλος, αὐτός τε
καὶ οἱ σοὶ πρόγονοι ; καὶ εἰ τοῦθ' οὕτως ἔχει, ἄρ' ἐξ 5
ἴσου οἶει εἶναι σοὶ τὸ δίκαιον καὶ ἡμῖν, καὶ ἅττ' ἄν
ἡμεῖς σε ἐπιχειρῶμεν ποιεῖν, καὶ σὺ ταῦτα ἀντιποιεῖν
οἶει δίκαιον εἶναι ; ἢ πρὸς μὲν ἄρα σοι τὸν πατέρα οὐκ
ἐξ ἴσου ἦν τὸ δίκαιον καὶ πρὸς τὸν δεσπότην, εἰ σοὶ ὦν
ἐτύγχανεν, ὥστε, ἅπερ πάσχοις, ταῦτα καὶ ἀντιποιεῖν, 10
- 51 οὔτε κακῶς ἀκούοντα ἀντιλέγειν οὔτε τυπτόμενον ἀντι-
τύπτειν οὔτε ἄλλα τοιαῦτα πολλά· πρὸς δὲ τὴν πα-
τρίδα ἄρα καὶ τοὺς νόμους ἐξέσται σοι, ὥστε, ἐάν σε
ἐπιχειρῶμεν ἡμεῖς ἀπολλύναι δίκαιον ἡγούμενοι εἶναι,
καὶ σὺ δὲ ἡμᾶς τοὺς νόμους καὶ τὴν πατρίδα καθ' ὅσον 15
δύνασαι ἐπιχειρήσεις ἀνταπολλύναι, καὶ φήσεις ταῦτα
ποιῶν δίκαια πράττειν, ὃ τῇ ἀληθείᾳ τῆς ἀρετῆς ἐπι-
μελόμενος ; ἢ οὕτως εἰ σοφός, ὥστε λέληθέ σε ὅτι μη-
τρός τε καὶ πατρὸς καὶ τῶν ἄλλων προγόνων ἀπάντων
τιμιώτερόν ἐστιν ἢ πατὴρ καὶ σεμνότερον καὶ ἀγιώτε- 20
- Β ρον καὶ ἐν μείζονι μοίρα καὶ παρὰ θεοῖς καὶ παρ' ἀν-
θρώποις τοῖς νοῦν ἔχουσι, καὶ σέβεσθαι δεῖ καὶ μᾶλ-
λον ὑπεῖκεῖν καὶ θωπεύειν πατρίδα χαλεπαίνουσαν ἢ
πατέρα, καὶ ἢ πείθειν ἢ ποιεῖν ἃ ἄν κελεύῃ, καὶ πά-
σχειν, ἐάν τι προστάτῃ παθεῖν, ἡσυχίαν ἄγοντα, ἐάν 25
τε τύπτεσθαι ἐάν τε δέισθαι, ἐάν τε εἰς πόλεμον ἄγῃ
τρωθηςόμενον ἢ ἀποθανούμενον, ποιητέον ταῦτα, καὶ

2 ἐγένου τε Bekk. : τε om. by the Zürich editors and Hermann ;
but the Bodl. and Tüb. have τε. 7 σὺ only two mss. (see
exeg. note) : σοὶ Bekk. with the Bodl. Tüb. and most other mss.
20 τιμιώτερόν ἐστι πατὴρ Bekk. against the Bodl. Tüb. and three
other mss.

τὸ δίκαιον οὕτως ἔχει, καὶ οὐχὶ ὑπεικτέον οὐδὲ ἀναχωρητέον οὐδὲ λειπτέον τὴν τάξιν, ἀλλὰ καὶ ἐν πολέμῳ καὶ ἐν δικαστηρίῳ καὶ πανταχοῦ ποιητέον ἃ ἂν κελεύῃ C
ἡ πόλις καὶ ἡ πατρίς, ἢ πείθειν αὐτὴν ἢ τὸ δίκαιον
5 πέφυκε, βιάζεσθαι δὲ οὐχ ὅσιον οὔτε μητέρα οὔτε πατέρα, πολὺ δὲ τούτων ἔτι ἥττον τὴν πατρίδα ; τί φήσομεν πρὸς ταῦτα, ὦ Κρίτων ; ἀληθῆ λέγειν τοὺς νόμους ἢ οὐ ;

ΚΡ. Ἐμοιγε δοκεῖ.

- 10 XIII. ΣΩ. Σκόπει τοίνυν, ὦ Σώκρατες, φαίην ἂν ἴσως οἱ νόμοι, εἰ ἡμεῖς ταῦτα ἀληθῆ λέγομεν, ὅτι οὐ δίκαια ἡμᾶς ἐπιχειρεῖς δρᾶν ἃ νῦν ἐπιχειρεῖς. ἡμεῖς γάρ σε γεννήσαντες, ἐκθρέψαντες, παιδεύσαντες, μεταδόντες ἀπάντων ὧν οἰοί τ' ἡμεν καλῶν σοὶ καὶ τοῖς D
15 ἄλλοις πᾶσι πολίταις, ὅμως προαγορεύομεν τῷ ἐξουσίαν πεποιηκέναι Ἀθηναίων τῷ βουλομένῳ, ἐπειδὰν δοκιμασθῇ καὶ ἴδῃ τὰ ἐν τῇ πόλει πράγματα καὶ ἡμᾶς τοὺς νόμους, ᾧ ἂν μὴ ἀρέσκωμεν ἡμεῖς, ἐξεῖναι λαβόντα τὰ αὐτοῦ ἀπιέναι ὅποι ἂν βούληται. καὶ οὐδεὶς
20 ἡμῶν τῶν νόμων ἐμποδῶν ἔστιν οὐδ' ἀπαγορεύει, ἐάν τε τις βούληται ὑμῶν εἰς ἀποικίαν ἵεναι, εἰ μὴ ἀρέσκομεν ἡμεῖς τε καὶ ἡ πόλις, ἐάν τε μετοικεῖν ἄλλοσέ E
ποι ἐλθόν, ἵεναι ἐκείσε ὅποι ἂν βούληται, ἔχοντα τὰ αὐτοῦ. ὃς δ' ἂν ὑμῶν παραμείνῃ, ὁρῶν ὃν τρόπον ἡμεῖς
25 τὰς τε δίκας δικάζομεν καὶ τὰλλα τὴν πόλιν διοικοῦμεν, ἥδη φαμέν τούτον ὁμολογηκέναι ἔργῳ ἡμῖν ἃ ἂν ἡμεῖς κελεύωμεν ποιήσῃν ταῦτα, καὶ τὸν μὴ πειθόμενον τριχῇ φαμέν ἀδικεῖν, ὅτι τε γεννηταῖς οὖσιν ἡμῖν

5 δὲ Bodl. Tüb., δ' the edd. 14 σοί τε Bekk., but τε is om. in Bodl. Tüb., and five other mss. 22 ἀρέσκομεν Madvig Adv. Crit. i. p. 370 : ἀρέσκοιμεν the mss. and edd. 28 γεννήταις Bekk. : see exeg. note.

οὐ πείθεται, καὶ ὅτι τροφεύσι, καὶ ὅτι ὁμολογήσας
 ἡμῖν πείθεσθαι οὔτε πείθεται οὔτε πείθει ἡμᾶς, εἰ μὴ
 52 καλῶς τι ποιοῦμεν, προτιθέντων ἡμῶν καὶ οὐκ ἀγρίως
 ἐπιταττόντων ποιεῖν ἂν κελεύωμεν, ἀλλὰ ἐφίεντων
 δυοῖν θάτερα, ἢ πείθειν ἡμᾶς ἢ ποιεῖν, τούτων οὐδέτερον 5
 ποιεῖ.

XIV. Ταύταις δὴ φάμεν καὶ σέ, ὦ Σώκρατες, ταῖς
 αἰτίαις ἐνέξεσθαι, εἴπερ ποιήσεις ἂ ἐπινοεῖς, καὶ οὐχ
 ἡκιστα Ἀθηναίων σέ, ἀλλ' ἐν τοῖς μάλιστα. εἰ οὖν
 ἐγὼ εἴποιμι διὰ τί δή; ἴσως ἂν μου δικαίως καθά- 10
 πτοινοτο λέγοντες, ὅτι ἐν τοῖς μάλιστα Ἀθηναίων ἐγὼ
 αὐτοῖς ὁμολογηκῶς τυγχάνω ταύτην τὴν ὁμολογίαν.
 B φαῖεν γὰρ ἂν ὅτι, ὦ Σώκρατες, μεγάλα ἡμῖν τούτων
 τεκμήριά ἐστιν, ὅτι σοι καὶ ἡμεῖς ἡρέσκομεν καὶ ἡ
 πόλις· οὐ γὰρ ἂν ποτε τῶν ἄλλων Ἀθηναίων ἀπάντων 15
 διαφερόντως ἐν αὐτῇ ἐπεδήμεις, εἰ μὴ σοι διαφερόντως
 ἡρεσκε, καὶ οὐτ' ἐπὶ θεωρίαν πώποτ' ἐκ τῆς πόλεως
 ἐξῆλθες, ὅ,τι μὴ ἄπαξ εἰς Ἴσθμόν, οὔτε ἄλλοσε οὐδα-
 μόσε, εἰ μὴ ποι στρατευσόμενος, οὔτε ἄλλην ἀποδη-
 μίαν ἐποιήσω πώποτε, ὥσπερ οἱ ἄλλοι ἄνθρωποι, οὐδ' 20
 ἐπιθυμία σε ἄλλης πόλεως οὐδὲ ἄλλων νόμων ἔλαβεν
 εἰδέναι, ἀλλὰ ἡμεῖς σοι ἱκανοὶ ἦμεν καὶ ἡ ἡμετέρα
 C πόλις· οὕτω σφόδρα ἡμᾶς ἡροῦ, καὶ ὁμολόγεις καθ'
 ἡμᾶς πολιτεύεσθαι, τά τε ἄλλα καὶ παῖδας ἐν αὐτῇ
 ἐποιήσω, ὥς ἀρεσκούσης σοι τῆς πόλεως. ἔτι τοίνυν ἐν 25

2 ἡμῖν Tüb. Bodl. m. 1: ἡ μὴν Bodl. m. 2 and so also Bekk.
 πείσεσθαι Madvig Adv. Crit. i. p. 370. 5 δυοῖν Bodl. Tüb.
 and most mss.: δυεῖν Bekk. with only one ms. 17 πώποτ' Bodl.
 Tüb., πώποτε the edd. 18 ὅ,τι μὴ ἄπαξ εἰς Ἴσθμόν om. in the
 Tüb., supplied in the marg. Bodl. (with the omission of εἰς).
 Other mss. contain them and they appear to be necessary for the
 text. 20 ἐποιήσω ἀποδημίαν Bekk. 21 οὐδὲ Bodl. Tüb.

αὐτῇ τῇ δίκη ἐξῆν' σοι φυγῆς τιμήσασθαι, εἰ ἐβούλου,
καὶ ὅπερ νῦν ἀκούσης τῆς πόλεως ἐπιχειρεῖς, τότε
ἐκούσης ποιῆσαι. σὺ δὲ τότε μὲν ἐκαλλωπίζου ὡς οὐκ
ἀγανακτῶν, εἰ δέοι τεθνάναι σε, ἀλλὰ ἡροῦ, ὡς ἔφησθα,
5 πρὸ τῆς φυγῆς θάνατον· νῦν δὲ οὐτ' ἐκείνους τοὺς λό-
γους αἰσχύνει, οὔτε ἡμῶν τῶν νόμων ἐντρέπει, ἐπιχει-
ρῶν διαφθεῖραι, πράττεις τε ἄπερ ἂν δοῦλος φαυλό- D
τατος πράξειεν, ἀποδιδράσκειν ἐπιχειρῶν παρὰ τὰς
ξυνθήκας τε καὶ τὰς ὁμολογίας, καθ' ἃς ἡμῖν ξυνέθου
10 πολιτεύεσθαι. πρῶτον μὲν οὖν ἡμῖν τοῦτ' αὐτὸ ἀπό-
κριναι, εἰ ἀληθῇ λέγομεν φάσκοντές σε ὁμολογηκέναι
πολιτεύεσθαι καθ' ἡμᾶς ἔργῳ, ἀλλ' οὐ λόγῳ, ἢ οὐκ
ἀληθῇ. τί φῶμεν πρὸς ταῦτα, ὦ Κρίτων; ἄλλο τι ἢ
ὁμολογῶμεν;

15 ΚΡ. Ἀνάγκη, ὦ Σώκρατες.

ΣΩ. Ἄλλο τι οὖν, ἂν φαίεν, ἢ ξυνθήκας τὰς πρὸς
ἡμᾶς αὐτοὺς καὶ ὁμολογίας πάραβαίνεις, οὐχ ὑπ' ἀνάγκης
ὁμολογήσας οὐδὲ ἀπατηθεὶς οὐδὲ ἐν ὀλίγῳ χρόνῳ
ἀναγκασθεὶς βουλευσασθαι, ἀλλ' ἐν ἔτεσιν ἐβδομή- E
20 κοντα, ἐν οἷς ἐξῆν σοι ἀπιέναι, εἰ μὴ ἡρέσκομεν ἡμεῖς
μηδὲ δίκαιαι ἐφαίνοντό σοι αἱ ὁμολογίαι εἶναι. σὺ δὲ
οὔτε Λακεδαίμονα προηροῦ οὔτε Κρήτην, ἃς δὴ ἐκάσ-
τοτε φῆς εὐνομεῖσθαι, οὔτε ἄλλην οὐδεμίαν τῶν Ἑλ-
ληνίδων πόλεων οὐδὲ τῶν βαρβαρικῶν, ἀλλὰ ἐλάττω 53
25 ἐξ αὐτῆς ἀπεδήμησας ἢ οἱ χωλοὶ τε καὶ τυφλοὶ καὶ
οἱ ἄλλοι ἀνάπηροι· οὕτω σοι διαφερόντως τῶν ἄλλων
Ἀθηναίων ἤρεσκεν ἡ πόλις τε καὶ οἱ νόμοι ἡμεῖς δῆλον

4 ἀλλὰ Bodl. Tüb., ἀλλ' the edd. 7 δοῦλος ὁ φ. Bekk.
against the Bodl. Tüb. and six other mss. 24 ἀλλ' Bekk.,

ἀλλὰ Bodl. Tüb. 27 ἡμεῖς οἱ νόμοι Bekk. with the Bodl.
Tüb.: οἱ νόμοι ἡμεῖς the Zürich editors with four mss.: cf. p. 55, 29.

ὅτι· τίνοι γὰρ ἂν πόλις ἀρέσκοι ἄνευ νόμων ; νῦν δὲ δὴ οὐκ ἐμμένεις τοῖς ὁμολογημένοις ; ἔαν ἡμῖν γε πείθῃ, ὦ Σώκρατες· καὶ οὐ καταγέλαστος γε ἔσει ἐκ τῆς πόλεως ἐξελθών.

- XV. Σκόπει γὰρ δὴ, ταῦτα παραβὰς καὶ ἑξαμαρ- 5
 τάνων τι τούτων τί ἀγαθὸν ἐργάσει σαυτὸν ἢ τοὺς
 B ἐπιτηδεῖους τοὺς σαυτοῦ. ὅτι μὲν γὰρ κινδυνεύουσιν
 γέ σου οἱ ἐπιτήδειοι καὶ αὐτοὶ φεύγειν καὶ στερηθῆναι
 τῆς πόλεως ἢ τὴν οὐσίαν ἀπολέσαι, σχεδόν τι δῆλον·
 αὐτοὺς δὲ πρῶτον μὲν ἔαν εἰς τῶν ἐγγύτατά τινα 10
 πόλεων ἔλθῃς, ἢ Θήβαζε ἢ Μέγαράδε — εὐνομοῦνται
 γὰρ ἀμφότεραι — πολέμιος ἦξεις, ὦ Σώκρατες, τῇ τού-
 των πολιτείᾳ, καὶ ὅσοι περ κήδονται τῶν αὐτῶν πό-
 λεων, ὑποβλέψονται σε διαφθορέα ἡγούμενοι τῶν
 νόμων, καὶ βεβαιώσεις τοῖς δικασταῖς τὴν δόξαν, 15
 C ὥστε δοκεῖν ὀρθῶς τὴν δίκην δικάσαι· ὅστις γὰρ
 νόμων διαφθορεὺς ἐστι, σφόδρα πονεὶ δόξειεν ἂν νέων
 γε καὶ ἀνοήτων ἀνθρώπων διαφθορεὺς εἶναι. πότερον
 οὖν φεύξει τὰς τε εὐνομουμένας πόλεις καὶ τῶν ἀν-
 δρῶν τοὺς κοσμιωτάτους ; καὶ τοῦτο ποιοῦντι ἄρα 20
 ἄξιόν σοι ζῆν ἔσται ; ἢ πλησιάζεις τούτοις καὶ ἀναι-
 σχυντήσεις διαλεγόμενος — τίνας λόγους, ὦ Σώκρατες ;
 ἢ οὐσπερ ἐνθάδε, ὡς ἡ ἀρετὴ καὶ ἡ δικαιοσύνη πλεί-
 στου ἄξιον τοῖς ἀνθρώποις καὶ τὰ νόμιμα καὶ οἱ
 D νόμοι ; καὶ οὐκ οἶει ἄσχημον ἂν φανεῖσθαι τὸ τοῦ 25
 Σωκράτους πρᾶγμα ; οἶεσθαί γε χρή. ἀλλ' ἐκ μὲν
 τούτων τῶν τόπων ἀπαρεῖς, ἦξεις δὲ εἰς Θετταλίαν
 παρὰ τοὺς ξένους τοὺς Κρίτωνος· ἐκεῖ γὰρ δὴ πλείστη
 ἀταξία καὶ ἀκολασία, καὶ ἴσως ἂν ἡδέως σου ἀκούοιεν

2 ἐμμενεῖς Bekk. with the Bodl. m. 2, ἐμμένεις m. 1. 5
 ἑξαμαρτάνων Bodl. Tüb. with four other mss.: ἑξαμαρτών Bekk.
 25 ἂν is in the Bodl. and Tüb., and in four other mss.

- ὥς γελοίως ἐκ τοῦ δεσμωτηρίου ἀπεδίδρασκες σκευήν
 τέ τινα περιθέμενος, ἢ διφθέραν λαβὼν ἢ ἄλλα οἷα
 δὴ εἰώθασιν ἐνσκευάζεσθαι οἱ ἀποδιδράσκοντες, καὶ τὸ
 σχῆμα τὸ σαυτοῦ καταλλάξας· ὅτι δὲ γέρων ἀνὴρ
 5 σμικροῦ χρόνου τῷ βίῳ λοιποῦ ὄντος, ὥς τὸ εἰκός, Ε
 ἐτόλμησας οὕτω αἰσχυρῶς ἐπιθυμεῖν ζῆν, νόμους τοὺς
 μεγίστους παραβάς, οὐδεὶς ὃς ἐρεῖ ; ἴσως, ἂν μὴ τινα
 λυπῆς· εἰ δὲ μὴ, ἀκούσει, ὦ Σώκρατες, πολλὰ καὶ
 ἀνάξια σαυτοῦ. ὑπερχόμενος δὴ βιώσει πάντας ἀν-
 10 θρώπους καὶ δουλεύων τί ποιῶν ἢ εὐχούμενος [ἐν
 Θετταλίᾳ], ὥσπερ ἐπὶ δεῖπνον ἀποδοδημηκῶς εἰς Θετ-
 ταλίαν ; λόγοι δὲ ἐκεῖνοι οἱ περὶ δικαιοσύνης τε καὶ
 τῆς ἄλλης ἀρετῆς ποῦ ἡμῖν ἔσονται ; ἀλλὰ δὴ τῶν 54
 παίδων ἔνεκα βούλει ζῆν, ἵνα αὐτοὺς ἐκθρέψῃς καὶ
 15 παιδεύσῃς ; τί δέ ; εἰς Θετταλίαν αὐτοὺς ἀγαγὼν
 θρέψεις τε καὶ παιδεύσεις, ξένους ποιήσας, ἵνα καὶ
 τοῦτό [σου] ἀπολαύσωσιν ; ἢ τοῦτο μὲν οὐ, αὐτοῦ δὲ
 τρεφόμενοι σοῦ ζῶντος βέλτιον θρέφονται καὶ παιδεύ-
 20 σονται, μὴ ξυνόντος σοῦ αὐτοῖς ; οἱ γὰρ ἐπιτήδειοι
 οἱ σοὶ ἐπιμελήσονται αὐτῶν. πότερον ἂν εἰς Θεττα-
 λίαν ἀποδημήσῃς, ἐπιμελήσονται, ἂν δὲ εἰς Ἄιδου
 ἀποδημήσῃς, οὐχὶ ἐπιμελήσονται ; εἴπερ γέ τι ὄφελος Β
 αὐτῶν ἔστι τῶν σοι φασκόντων ἐπιτηδείων εἶναι, οἷε-
 σθαί γε χρή.
- 25 XVI. Ἄλλ', ὦ Σώκρατες, πειθόμενος ἡμῖν τοῖς
 σοῖς τροφεύσι μήτε παῖδας περὶ πλείονος ποιοῦ μήτε

4 καταλλάξας Bodl. Tüb., but the first ms. gives μεταλλ. in the margin, μεταλλ. the edd. 6 αἰσχυρῶς Bodl. Tüb.: but

the first ms. gives the common reading γλίσχυρως in the margin. 10 ἐν Θετταλίᾳ bracketed by Buttman. 15 δέ Tüb. and in the Bodl. δαί is merely a correction, as it is in so many cases.

17 σου om. Bodl. Tüb., but given by most other mss. 20 αὐτῶν ; Bekk. ἂν μὲν Bekk. : μὲν om. Bodl. Tüb. and five other mss.

τὸ ζῆν μήτε ἄλλο μηδὲν πρὸ τοῦ δικαίου, ἵνα εἰς" Αἰδου
 ἐλθὼν ἔχῃς πάντα ταῦτα ἀπολογήσασθαι τοῖς ἐκεῖ
 ἄρχουσιν· οὔτε γὰρ ἐνθάδε σοι φαίνεται ταῦτα πρᾶτ-
 τοντί ἄμεινον εἶναι οὐδὲ δικαιότερον οὐδὲ ὀσιώτερον,
 οὐδὲ ἄλλω τῶν σῶν οὐδενί, οὔτε ἐκεῖσε ἀφικομένῳ 5
 ἄμεινον ἔσται. ἀλλὰ νῦν μὲν ἡδίκημένος ἄπει, ἐὰν
 ἀπίης, οὐχ ὑφ' ἡμῶν τῶν νόμων ἀλλὰ ὑπὸ ἀνθρώπων·
 C ἐὰν δὲ ἐξέλθῃς οὕτως αἰσχυρῶς ἀνταδικήσας τε καὶ
 ἀντικακουργήσας, τὰς σαυτοῦ ὁμολογίας τε καὶ ξυνθή-
 κας τὰς πρὸς ἡμᾶς παραβὰς καὶ κακὰ ἐργασάμενος 10
 τούτους οὓς ἤκιστα ἔδει, σαυτόν τε καὶ φίλους καὶ
 πατρίδα καὶ ἡμᾶς, ἡμεῖς τέ σοι χαλεπανοῦμεν ζῶντι,
 καὶ ἐκεῖ οἱ ἡμέτεροι ἀδελφοὶ οἱ ἐν" Αἰδου νόμοι οὐκ
 εὐμενῶς σε ὑποδέχονται, εἰδότες ὅτι καὶ ἡμᾶς ἐπεχει-
 ρήσας ἀπολέσαι τὸ σὸν μέρος. ἀλλὰ μὴ σε πείσῃ 15
 D Κρίτων ποιεῖν ἃ λέγει μᾶλλον ἢ ἡμεῖς.

XVII. Ταῦτα, ὦ φίλε ἐταῖρε Κρίτων, εἰ ἴσθι ὅτι
 ἐγὼ δοκῶ ἀκούειν, ὥσπερ οἱ κορυβαντιῶντες τῶν αὐλῶν
 δοκοῦσιν ἀκούειν, καὶ ἐν ἐμοὶ αὕτη ἢ ἡχὴ τούτων τῶν
 λόγων βομβεῖ καὶ ποιεῖ μὴ δύνασθαι τῶν ἄλλων ἀκού- 20
 εῖν· ἀλλὰ ἴσθι, ὅσα γε τὰ νῦν ἐμοὶ δοκοῦντα, ἐὰν λέγῃς
 παρὰ ταῦτα, μάτην ἐρεῖς. ὅμως μέντοι εἴ τι οἶει πλεόν
 ποιήσῃν, λέγε.

ΚΡ. Ἀλλ', ὦ Σώκρατες, οὐκ ἔχω λέγειν.

E ΣΩ. Ἐὰ τοίνυν, ὦ Κρίτων, καὶ πρᾶττωμεν ταύτη, 25
 ἐπειδὴ ταύτη ὁ θεὸς ὑφηγεῖται.

2 πάντα ταῦτα Bodl. Tüb., ταῦτα πάντα the edd. 7
 ἀλλὰ ὑπὸ Bodl. Tüb., ἀλλ' ὑπ' the edd. 21 ἐὰν τι Bekk.
 with most mss.: but τι om. Bodl. Tüb. In the Bodl. ὥς is
 added above the line before ἐὰν.

NOTES

ON

THE APOLOGY.

INTRODUCTORY NOTICE.

SOCRATES' death took place in the month of May, 399 B.C., when he was more than 70 years of age (Apol. 17 D. Crito 52 E). The interval between the trial and his death was very long, — thirty days altogether. The indictment against Socrates was as follows: "Socrates is guilty of crime, first for not worshipping the gods whom the city worships, but introducing new divinities of his own; next, for corrupting the youth. The penalty due is death."

The accusers of Socr. were three: Meletus, Anytus, and Lyco: see espec. Apol. 23 E. Meletus is also mentioned by Plato in the Euthyphro 2 BC as *ἀνὴρ νέος καὶ ἀγνῶς, τετανθριξ καὶ οὐ πᾶν εὐγένειος, ἐπίγρυπος δέ*, and in the Apology also Socr. speaks of him as an insignificant young man. Meletus, however, presented the indictment which was hung up in the portico before the office of the *ἄρχων βασιλεύς* (hence *περὶ τὴν τοῦ βασιλέως στοάν* Euth. 2 A). According to the Schol. on Apol. 18, Meletus was *τραγωδίας φαῦλος ποιητής*, a statement also made by the Schol. on Aristoph. Frogs 1302: but it seems certain that we have here an error on the part of the Scholiasts who were led by Plato's words *ὑπὲρ τῶν ποιητῶν ἀχθόμενος* to identify the accuser of Socr. with the poet mentioned by Aristophanes l. c., where he says that Euripides borrowed a good deal of his poetry, — though this identification is absolutely impossible on account of the difference of time, as the Meletus mentioned by Aristoph. could not have been a young man in 399, even supposing that he was still alive. We know nothing more about Meletus, the accuser of Socr. from other sources, but it is possible that he was the son of the Meletus mentioned by Arist., in which case we should also gain an explanation of the motive which Plato assigns for his share in the indictment of Socr.

The most influential of the trio was Anytus, a rich *βυρσοδέψης*, i.e., a leather-seller, who is said to have been more especially incensed against Socr. by the presumption with which the philosopher had ventured to dissuade him from bringing up his son to his own trade, as the young man had manifested much interest in philosophical speculation and conversation. No doubt Anytus hated Socr. above all as a "corrupter of youth." Anytus was rich, but had been exiled under the Thirty, and, like so many other patriotic citizens, suffered great loss of property. He had then taken a prominent part in the expulsion of the Thirty, and was at the time of the trial of Socr. one of the leading men in Athens.¹ Socrates' interference in his plans with respect to his son may have been all the more galling to him, as his previous losses must have made him anxious that his son also should contribute his share towards the restoration of the family fortunes. Anytus must have classed Socr. with the Sophists, and his opinion of them may be gathered from Plato, *Meno* 91 B, where Socr. says, *οἶσθα δήπου καὶ σὺ ὅτι οὗτοι εἰσὶν οἷους οἱ ἄνθρωποι καλοῦσι σοφιστάς*, and Anytus answers, *Ἡράκλεις, εὐφήμεϊ, ὦ Σώκρατες· μηδένα τῶν συγγενῶν μήτε οἰκείων μήτε φίλων μήτε ἀστῶν μήτε ξένων, τοιαύτη μανία λάβοι ὥστε παρὰ τούτους ἐλθόντα λωβηθῆναι, ἐπεὶ οὗτοί γε φανερά ἐστι λάβειν τε καὶ διαφθορὰ τῶν συγγιγνομένων*.

But besides this personal motive, Anytus no doubt bore also a political grudge to Socr. Anytus was, it has been seen, a republican, and, as he had suffered for his cause, he was no doubt a radical. Now Socr. did not abstain from criticising the laws and government of Athens with the greatest candor, and even went so far as to admire the Spartan and Cretan institutions: see esp. *Crito* 52 E. 53 B. It is quite certain that, to a great extent, Socr. was blamed by the democrats for the misdeeds of Critias, who (as they said) had been his pupil, and, at all events, had been much in the society of Socr. when a young man,—Xenophon says in order to acquire an argumentative facility which might be serviceable to his political ambition. But Critias had been the chief author of all the cruelties and spoliation perpetrated by the Thirty, and the fact is that Socr. shared the odium which attached to the name of Critias. In another of his "pupils" (I keep this appellation, though Socr. himself would reject it) Socr. had been singularly unfortunate, viz., in Alcibiades, whose rashness had done much to accomplish the great downfall which resulted to Athens from the Peloponnesian war.

¹ See Frohberger's note on Lysias, Vol. I. p. 160.

Considering all these circumstances (which we can here only slightly touch upon, though they could scarcely be exhausted in a copious treatise) it is not surprising to learn from Xenophon (Mem. 1, 2, 9) that it was the general belief in Athens that Socr. "excited the young men to despise the established constitution, and to become lawless and violent in their conduct."

The displeasure which Meletus felt against Socr. in the interest of the poets may be easily accounted for when we read the corresponding passage in the Apology, and recollect the fact that Socr. is said to have been fond of citing the worst passages of great poets in confirmation of theories particularly disagreeable to the taste of an Athenian, *e.g.*, inferring from some lines of the second book of the Iliad that Homer praised the application of stripes to poor men and the common people (Xen. Mem. 1, 2, 56-59).

As for Lyco, the third accuser of Socr., we know about him perhaps even less than about Meletus. Diogenes Laërt. (2, 38) says that he was a demagogue, and from Plato we learn that he was a *ρήτωρ*—of what kind may be gathered from our note on Apol. 23 E. Socr. himself ascribes the success of the accusation to Anytus and Lyco (Apol. 36 A), and the latter must therefore have been of much service in conducting the trial.

The cause of Socr. was what was technically styled *ἀγὼν τιμη- τός*, i.e., after the defendant was pronounced guilty by the judges, the punishment for his offence was left to them to fix; but both the prosecutor and the defendant were called upon to propose such a punishment (*τιμᾶσθαι*) as they considered fit for the offence. The punishment proposed by Meletus was death; the one proposed by Socr. may be learned from the Apology.

The trial of Socr. was conducted before the *ἡλιασταί*: on their number see note on Apol. 36 A.

As for the defence of Socr., the reader is advised to study the Apology and the logical analysis of it which we subjoin: in general it may be said that the Apology, if not an exact reproduction of the speech made by Socr. at his trial, is doubtless an imitation of it so far as Plato's memory and own individuality (though this appears here entirely merged in the person of the *historical* Socr., while in Plato's other writings we generally have an *ideal* Socr.) enabled him to put down the arguments and expressions used by his master on that memorable occasion. This, at least, is the view taken by Grote, History of Greece, chap. lxviii., to which chapter on Socr. it seems desirable to direct the attention of the student after he has fully mastered the Apology, Crito, and Phædo.

LOGICAL ANALYSIS OF THE APOLOGY.

ΠΡΟΟΙΜΙΟΝ (*exordium*) 17—18 A: discarding all the usual rhetorical embellishments, Socr. is going to address the judges in simple, homely words, and say nothing but the truth; at the same time he begs a favorable attention to this unusual kind of speech.

ΠΡΟΘΕΣΙΣ (*propositio*) 18 B—19 A: Socr. has to refute a double kind of accusation, viz., besides the one brought against him by Meletus, the popular prejudice raised against him and kept up by the charges of his enemies.

ΠΙΣΤΙΣ (*confutatio*) 19 B—27 E in two parts, and first (—24 A) the misrepresentations mentioned in the second place are shown to be entirely without foundation, and the difference between Socr. and the Sophists is pointed out. The origin of these accusations is found in the annoyance created to many citizens by Socrates' habit of examining into their knowledge, and the zeal of his disciples who imitate this proceeding; but Socr. himself feels obliged to do so in consequence of an oracle of Apollo. To revenge themselves on Socr. these persons lay upon him the same blame as justly applies to the Sophists.

The second part (24 B—27 E) contains the actual refutation of the charge brought by Meletus, Anytus, and Lyco, and this charge being twofold, the defence also is subdivided into two parts.

(a) Socr. shows that Meletus knows nothing of the art of education. If Socr. corrupts the youth it is necessary that he should do so either intentionally or unintentionally: the first he certainly does not, as only a madman could act so, it being the interest of all to live in a state composed of good citizens rather than of bad ones; if the latter be the case, Meletus ought to have spoken to Socr. privately and not have treated his ignorance as a crime.

(b) As to the charge of introducing new divinities in the place of those worshipped by the city, Socr. shows that Meletus seems here to contradict himself, as the assumption of a daemonium implies also a belief in the existence of gods.

ΠΑΡΕΚΒΑΣΙΣ (*egressio* or *degressio*) 27 E—34 B. In spite of all these arguments Socr. feels nearly certain that he will be pronounced guilty, not so much on account of the charge now brought against him by Meletus, as in consequence of the general hatred against him. Yet he does not regret his previous doings, as his conscience assures him that he has been doing right, and accomplishing the mission entrusted to him by God.

The fear of death shall not deter him from doing his duty, and if he were now released on the condition never to "teach" any more, he would refuse to accept life on these terms, as he knows he could not fulfil them. But should the Athenians sentence him to death, they will thereby deprive themselves of a monitor such as the gods will not again vouchsafe to their city. That Socr. was fulfilling a divine mission appears also from his poverty, which is caused by his postponing all domestic interests to his vocation of being a public monitor to the citizens. Socr. then adds a few words about his public life, and shows that there, too, he always intrepidly adhered to the principles of justice and honesty, even so as to brave the rage of a mob and the fury of the Thirty. Lastly, Socr. maintains that he is not responsible for the ill-deeds of some of those who used to be in his society and are called his pupils, as he himself never professed to teach them anything. Nor (says he) has any one of the young men who were with him ever charged Socr. with corrupting him, nor have their parents or relatives done so; on the contrary many are now present at the trial, ready to help and support Socr. in any way they can.

ΕΠΙΛΟΓΟΣ (*peroratio*) 34 c — 35 E. Contrary to the common habit of moving the judges to compassion in order to obtain a lenient verdict, Socr. says that he will do nothing of the kind as this would be equal to inducing the judges to violate their oath.

The *second* part of the Apology requires no rhetorical disposition. Socr. confesses not to be surprised at the result of the trial: as to the *τιμῆς* which he is now called upon to fix, he declares that he deserves the honor of dining in the prytaneum, if indeed he must justly estimate his own deserts. But he will yield to his friends so far as to offer to pay a fine which he is able to set down at 30 minae, his friends being ready to become securities for this sum, which would be above the means of Socr. himself.

The *third* part is first addressed to those of the judges who voted for death, and to them Socr. predicts that they will soon repent of their injustice. Then, turning to those who voted in favor of him, he joyfully proves to them that he neither expects death like a coward, nor looks upon it as an evil. A last request Socr. has to address to his judges, that, should his sons ever prefer riches to virtue and think themselves wise without being so, they may be corrected and put right in the same manner as Socr. himself used to act towards the Athenians.

NOTES.

REFERENCES. — G. = Goodwin's Greek Grammar. H. = Hadley's Greek Grammar. M. & T. = Goodwin's Greek Moods and Tenses.

Page 1, 1 The antithesis of **ὕμεις** and **ἐγὼ δέ** would lead us to expect **ὅ, τι ὑμεῖς μὲν** instead of **ὅ, τι μὲν ὑμεῖς**, but the position of **μὲν** in the first clause is due to the fact of the whole sentence being placed in opposition to the second clause, in consequence of which the antithesis between the two pronouns becomes less emphatic than it would otherwise. — **ὦ ἄνδρες Ἀθηναῖοι**: this address occurs again and again in the Apology, Socrates intentionally avoiding the usual form of address towards his judges (**ἡλιασταί**): see 40 A, where he gives his reason for calling them **ἄνδρες δικάσταί** for the first time in the whole speech. — **πεπόνθατε** is here construed with **ὑπό**, because it has the same sense as a passive verb, e. g. **διατέθεισθε**. In the same way we find in Xenophon **οἱ ὑπὸ τῶν θεῶν κείμενοι νόμοι**, i. e. **οἱ ὑπὸ τῶν θεῶν τεθειμένοι νόμοι** (but **διατέθειμαι** and **τεθειμένοι** are not Attic in this sense), and in the best writers the constr. **ἀποθανεῖν ὑπό τινος** = **ἀποκτείνεσθαι ὑπό τινος**, etc. 2 **ἐγὼ δ' οὖν**, "I at least." There is another reading **ἐγὼ γ' οὖν**; if we adopt this, the apodosis would commence with **μάλιστα δέ**, but "at least" is already expressed by **οὖν**. **καὶ αὐτός**, "even myself," hence draw an inference as to what may have happened to you. 3 **ὑπ' αὐτῶν**, "by their agency": again **ἐπελαθόμεν**, though in the middle voice, implies a passive meaning, "I was made forgetful." **ὀλίγου** = **ὀλίγου δέιν** 22 A. G. 172, n. 2, end; H. 575, a. **ὀλίγου ἐπελαθόμεν** states the fact, like the Latin *prope oblitus sum*, not *essem*. 4 **πιθανῶς**, *apte ad persuadendum*: plausible, a very different thing from **ἀληθές**, which is directly subjoined. — **ὥς ἔπος εἰπεῖν**, "as it were," i. e. not **ἀκριβεῖ λόγῳ** (going into detail): so we have also **ὥς εἰπεῖν** alone in Thucydides, and Mem. Socr. 3, 8, 10, **ὥς συνελόντι**

εἰπεῖν. G. 268; H. 772. Both ἀληθές and οὐδέν are so placed as to make them very emphatic. 5 αὐτῶν ἐν θαύμασα τοῦτο, "I admired them in this one of the many lies which they adduced": αὐτῶν is from αὐτός, and the genitive stands according to the common construction of θαυμάζω (θαυμάζω σου τὴν ἀρετὴν or θαυμάζω σε τῆς ἀρετῆς); τοῦτο is the epexegetis of ἐν, and τῶν πολλῶν is the partitive genitive, to which ὧν is joined in accordance with the well-known figure of attraction (instead of αἷ). 6 χρή, though the reading of only some mss. of the second order, is yet preferable to χρῆν, which is given by the best mss., as χρῆν εὐλ. would mean, "you ought to be on your guard," meaning that you are not (see below, 34 A); if χρῆν were the genuine reading, we should also expect the optative ἐξαπατηθεῖτε instead of the subj. 7 ὥς δεινοῦ ὄντος λέγειν, words of Socrates' accusers. δεινός without λέγειν often denotes "eloquent," and δεινότης "eloquence." 9 ἔργῳ, "by actual experience." — μηδ' ὅπωςτιοῦν, "not by any means": cf. 26 E. 10 φαίνωμαι, M. & T. 61, 3; G. 232, 3. — αὐτῶν, "of them," just like αὐτῶν after θαύμασα above, l. 5. 11 εἰ μὴ ἄρα, nisi forte is ironical, as it introduces an assumption which is certainly not that of the accusers: conf. 38 B. 12 εἰ μὲν γάρ, "for if indeed": in our grammars we find the statement that after εἰ μὲν the apodosis with δέ is frequently omitted, but in reality μὲν is here only a representative of μήν. εἰ λέγουσιν, ὁμολογοῖν ἂν, M. & T. 54, 1; G. 227. 13 οὐ κατὰ τούτους was not understood by Muretus (Var. Lect. 3, 16), who was of opinion that οὐ should be struck out of the text. The sense is simply, "not after their fashion." Cf. Phaedo 108 D. Riddell appropriately quotes Herod. 1, 121. See the conclusion of the first chapter 18 A. 14 ἥ τι ἢ οὐδὲν ἀληθές, "hardly anything true": for the phrase comp. Xen. Cyrop. 7, 5, 45, ἥ τινα ἢ οὐδένα οἶδα, "I know hardly any one," and Her. 3, 140, 2, ἀναβέβηκε δ' ἥ τις ἢ οὐδεῖς. (Cron in his third edition writes ἥ τι in order to render τι more emphatic. Comp. also the crit. note.) 15 πᾶσαν τὴν ἀλήθειαν, "nothing but truth throughout": cf. Hom. ζ 122, ἐγὼ τῷ πᾶσαν ἀληθείην κατέλεξα. Ω 407, πᾶσαν ἀληθείην κατάλεξον. 16 κεκαλλιεπημένους, κ. τ. λ. As we see from this passage, the καλλιέπεια, or, to use the word more commonly employed by good writers, the εὐέπεια consisted mainly in the proper use of ῥήματα and ὀνόματα, i. e. choice and proper arrangement

of words and phrases: cf. Sympos. 198 B; while the *κόσμος τοῦ λόγου* (*ornatus*) was the proper care and use of the various rhetorical figures. Riddell shows that *ρήματα* denotes whole expressions, while *ὀνόματα* means single words, the artistic use of which Socr. disclaims.

Page 2, **1** *εἰκῇ* is synonymous with *ἀτέχνως*, with which Plato joins it, Soph. 225 c. Cf. also *τὰ εἰκῇ λεγόμενα*, Isocr. 4, 12. **τοῖς ἐπιτυχούσιν ὀνόμασι**, "with the words which first offer themselves."

3 ἄλλως: let no one expect that I am going to speak otherwise than in a very homely manner. — **τῇδε τῇ ἡλικίᾳ**, *viro huiusce* (i. e. *meae*) *aetatis*; hence the participle *πλάττοντι* in the masc.

4 ὥσπερ μαιρακίῳ is a common attraction instead of *ὥσπερ μαιράκιον*: see a similar instance, Xen. Cyrop. 1, 14, 15. — **πλάττοντι λόγους** refers not to artificial language, but to falsification (Ridd.): cf. *τί λόγους πλάττεις*, Demosth. de Cor. § 121. — **εἰς ὑμᾶς** = *εἰς δικαστάς*, and therefore also *εἰς δικαστήριον*.

6 παρίεμαι is explained by *παραιτοῦμαι* in a gloss found in the Bodl. ms.: see 27 B, where we have a direct reference to this passage, *ὅπερ κατ' ἀρχὰς ὑμᾶς παρητησάμην*, and in Legg. 5, 742 B, the common reading is *παραιτησάμενος*, while good editions give *παρίμενος*.

8 καὶ ἐν ἀγορᾷ . . . καὶ ἄλλοθι belong together. — **ἐπὶ τῶν τραπέζων**: the counters of the bankers (*τραπέζιται* *tarpepsitae*) which are so frequently mentioned in Plautus and Terence. Cf. Hipp. min. 368 B, *ἐν ἀγορᾷ ἐπὶ ταῖς τραπέζαις*. — **ἵνα** "where": the word has this meaning several times in Plato, but very rarely in other prose-writers.

Concerning Socrates' ubiquity it is interesting to read Xenophon's account, Mem. 1, 1, 10, *ἐκείνός γε αἰεὶ μὲν ἦν ἐν τῷ φανερώ, πρῶτ' ὅτε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ἦει, καὶ πληθούσης ἀγορᾶς ἐκεῖ φανερός ἦν, καὶ τὸ λοιπὸν αἰεὶ τῆς ἡμέρας ἦν, ὅπου πλείστοις μέλλοι συνέσσεσθαι· καὶ ἔλεγε μὲν ὥς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν*.

9 θορυβεῖν is the common word for any noisy expression of disapproval: see 20 E, 21 A. **11 ἀναβέβηκα**: "I have gone up," on account of the position of the *δικαστήρια*, most of which were situated in the higher parts of the town, near the *ἀγορά*. Comp. *ἀνέβαινον* below 40 B. — **ἔτη γεγὼς, κ. τ. λ.**, as Socrates was 72 years old at that time. In Crito 52 E, merely the round sum of 70 years is mentioned. Even here many mss. (and the excellent Bodl. among them) omit *πλείω*, but Stallb. seems right in

observing *ad vim oratoriam* πλείω utique requiritur. 12 τῆς ἐν-
θάδε λέξεως means τῆς ἐν δικαστηρίοις or δικανικῆς. The genitive
τῆς λέξεως depends on ξένως by the principle of G. 180, 1, and 182;
H. 584, c. Cf. Kühner (*ausführ. Gram.*) 417. 13 In ὥσπερ οὖν
ἂν . . . ξυνεγινώσκετε δῆπου ἂν, the repetition of ἂν is due to the
interposition of another sentence. In this way ἂν is sometimes
repeated when the effect of it seems to be weakened by the great
length of the whole sentence. 15 ἐτεθράμμην: in Latin we should
be obliged to use *educatus essem*, but to the Greek mind an assumed
fact presents the aspect of reality, as soon as the condition is settled
under which it might take place. M. & T. 61, 2, or 64, 2; G. 232, 2.
— καὶ δὴ introduces the application which is made of an assumed
case to the one before us. In the same way καὶ νῦν means “in the
present instance,” just as it would have been in the one previously
assumed. δίκαιον “as something just.” 16 ὥς γέ μοι δοκῶ, just
as in Latin *ut mihi videor* is used instead of *videtur*. I have kept
the ms. reading instead of ὥς γ’ ἐμοὶ δοκῶ now found in all editions
(except Cron’s third ed.); it is evident that the pronoun is not em-
phasized here, but only ὥς δοκῶ, just as we should here say “as I
believe,” and not “as I believe.” 17 ἔαν “leave aside,” i. e. “pay
no attention to.” — χείρων and βελτίων may be understood by sup-
plying “than the speeches of my accusers.” 20 αὕτη, viz. to see
whether δίκαια λέγεται ἢ μή. 21 δίκαιός εἰμι ἄπ. “I ought to de-
fend myself.” Cf. Crito 45 A. 22 ψευδῆ, not ψευδῶς, on account
of the construction κατηγορεῖν τί τινος. 25 πρὸς ὑμᾶς stands here
after κατήγοροι γεγόνασιν in the same manner as after κατηγορῶ,
Euthyphr. 2 c, ἔρχεται κατηγορήσων μου πρὸς τὴν πόλιν. — καὶ πάλαι
πολλὰ ἤδη ἔτη is a tautological expression, as if we were to say,
“even in olden times, many years ago.” The second καὶ before
οὐδέν has nothing at all to do with the preceding καί, since it
merely connects πολλοί and οὐδέν ἀληθές λέγοντες, in accordance
with the well-known expressions πολλοὶ καὶ ἀγαθοὶ ἄνδρες, “many
good men,” or πολλὰ καὶ ἀγαθὰ, “many good things.” 27 τοὺς
ἀμφὶ Ἀνυτον, “Anytus and his associates”; Anytus is here men-
tioned because he was the chief person among the accusers of So-
crates. Hence *Anyti reus* Hor. Sat. 2, 4, 3. 28 ὑμῶν τοὺς πολ-
λοὺς = τοὺς πλείστους according to a familiar idiom; the article
being here very differently used from τῶν πολλῶν 17 A, but having
precisely the same power as 19 D.

Page 3, **1** ἐκ παίδων παραλαμβάνοντες is the same as ἐκ νέων λαμβάνοντες, Gorg. 483 E: but παραλαμβάνω is the idiomatic expression of a master taking a pupil under his care. — ἐπειθὸν τε καὶ κατηγοροῦν ἐμοῦ instead of ἐπειθον (“were trying to persuade”) κατηγοροῦντες, but each verb is more powerfully brought out by making both finite verbs. **2** τις Σωκράτης, “a certain Socrates,” with contempt. — σοφὸς ἀνὴρ again is not altogether flattering, as these words are only another expression instead of σοφιστής, and thus place Socrates on a par with the Sophists, whose doctrines he always combated. **3** The two expressions, μετέωρα φροντιστής (in manifest imitation of the Aristophanean ψυχῶν σοφῶν τοῦτ’ ἐστὶ φροντιστήριον, Clouds 94, and μεριμνοφροντισταὶ ἰβ. 101, instead of μετεωροφροντισταὶ) and τὰ ὑπὸ γῆς ἅπαντα ἀνεξηγηκώς characterize the two points in which the Sophists followed and adopted the studies of the old philosophers, especially those of the Ionic school. The expression τὰ ὑπὸ γῆς it would be difficult to substantiate, though we find it in Aristophanes, Clouds 188, ζητοῦσιν οὗτοι τὰ κατὰ γῆς; in the same way ἅπαντα shows the exaggeration naturally characteristic of the attacks made by the comic poets on Sophists in general, and in particular by Aristophanes on Socrates. In the construction μετέωρα φροντιστής the subst. retains the case of the verb from which it is derived, as it = φροντίζων: cf. 30 A, τὴν θεῶν ὑπηρεσίαν. **4** The third expression, τὸν ἥττω . . . ποιῶν, is the one which contains the most odious charge of all. Comp. Cic. Brut. 8, *docere se profitebantur* [the Sophists] *quem admodum causa inferior (ita enim loquebantur) dicendo fieri superior posset*. This charge is especially urged by Aristophanes, Clouds 112 ff. εἶναι παρ’ αὐτοῖς φασιν ἄμφω τῷ λόγῳ, Τὸν κρείττον’, ὅστις ἐστὶ, καὶ τὸν ἥττονα. Τούτων τὸν ἕτερον τοῖν λόγῳ, τὸν ἥττονα, Νικᾶν λέγοντά φασι τὰδὶ κώτερα. In the play itself the Λόγος δίκαιος and Λ. ἀδικος are themselves brought on the stage, and in the dispute which ensues between them the latter gains the victory. **6** οἱ δεινοί: the article in the predicate means “those whom I previously designated as dangerous.” **7** οὐδὲ θεοὺς: the charge of atheism is likewise urged against Socrates and his disciples in the Clouds of Aristophanes. **10** ἐν ᾗ . . . ἐπιστεύσατε, “in which it was most natural that you should believe them.” M. & T. 30, 2; G. 206; H. 704, end. **12** ἐρήμην, sc. δίκην. G. 159; H. 547, b; Jelf, 568. What ἐρήμη

δίκη means is easily understood from the following *ἀπολογουμένου οὐδενός*. The expression *κατηγορεῖν δίκην* may be compared with the parallel phrase *διώκειν δίκην*. *ἀτεχνῶς* recurs below, D, and is often added to proverbial or otherwise significant expressions: cf. Lach. 187 B. — After the relative clause *ὃ δὲ πάντων ἀλογώτατον* we should supply something like *ἔστι τοῦτο*. But this is generally omitted in constructions of this kind. Cron quotes Sympos. 220 A, *ὃ πάντων θαυμαστότατον*, *Σωκράτη μεθύοντα οὐδεὶς πώποτε ἐωράκει ἀνθρώπων*. 14 *πλήν*, M. & T. 53, n. 4. — *εἴ τις κωμωδιοποιὸς* seems to be said rather contemptuously. Socrates means, of course, above all Aristophanes, but he had been attacked and ridiculed by Cratinus, Amipsias and Eupolis as well. 16 *οἱ δὲ*, “some of them”: a corresponding *οἱ μὲν* is missing, though implied in *χρώμενοι*. 17 *ἀπορώτατοι*, “very difficult to deal with”: Hesychius explains *ἀποροι* by *ἀμήχανοι*. 19 *ὥσπερ σκιαμαχεῖν*, “so to say fight with shadows.” The construction would be more logical if we had *ἐλέγχοντα* instead of the infinitive (and Hirschig actually corrects it so, as if he were revising a schoolboy’s theme): but Plato, no doubt, preferred the latter, as we have a participial construction directly afterwards, *μηδενὸς ἀποκρινόμενον*. 21 *ἀξιώσατε*, “grant,” “allow,” or “assume.” Cf. *ἀξίωμα*, “a mathematical assumption,” “an axiom.” 24 *οἰήθητε*, “believe” or “be of opinion”: Socrates does not here adopt the common practice of asking the judges to determine in what order they would like to see each point discussed, but gives them to understand that they ought to be satisfied with his treatment of the subject, as his way of dealing with it must be considered strictly logical.

Page 4, 1 *εἶεν*, “very well,” an equivalent to *ἔστω*, which often denotes that a concession is granted. 2 *ὑμῶν*: a Roman would say *ex animis vestris*. — *τὴν διαβολήν* means here the unfavorable opinion they had conceived (*ἔσχετε*, note the second aorist, which has always the sense of *getting*, not of *having*) in respect to Socrates from the criminations and slander (*διαβολή* in its first sense) of his enemies. 5 *εἴ τι*, “if anything.” — *πλέον τί με π.*, i. e. that you should not only lose your unfavorable opinion of me, but should even conceive a favorable one. 8 *τῷ θεῷ φίλον* is an Homeric expression, see e. g. α 82, *εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσιν*, and imitated by Horace Od. 2, 17, 2 *dis amicum est*. *τῷ θεῷ* with

an article is just the reverse in English, "God," without an article.

11 ἡ πιστεύων, *qua fretus* (not *cui fidem habens*). **12** μέ, γραφήν: G. 159, n. 4; H. 555. ἐγραψάτο: G. 199, n. 3; H. 691. **13** διέβαλλον, "kept slandering me." **14** ἀντωμοσία is γραφή κατὰ τινος ἔνορκος, *περί ᾧν ἡδίκησθαι φησι*, according to Timaeus (gloss. Plat.). **15** ἀδικεῖ = ἀδικός ἐστι. — περιεργάζεται is here, "he makes himself a nuisance by overdoing" that which is expressed in the principles directly following. **19** Σωκράτη τινά, "a certain Socr.," i. e. not the real one, but altogether an invented figure. — περιφερόμενον ἀεροβατεῖν: in Arist. Clouds 225, Socrates, seated in a suspended basket (κρεμάθρα), says ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον. **21** ᾧν περί = περί τούτων ᾧν περί. — The phrase, (οὐδέν) οὔτε μέγα οὔτε σμικρόν, is proverbial: see 21 B. Phil. 21 D, 32 E, 33 B (Stallb.). For ἐπαῖω περί τινος, cf. Crito 48 A, and Lach. 199 A. **22** οὐχ ὡς ἀτιμάζων, κ. τ. λ., should be understood ironically, as we know from Xenophon that Socrates did not think very highly of this sort of study: see Mem. 1, 1, 11, οὐδὲ γὰρ περί τῆς τῶν πάντων φύσεως ἢ περ τῶν ἄλλων οἱ πλεῖστοι διελέγετο . . . ἀλλὰ καὶ τοὺς φροντίζοντας τὰ τοιαῦτα μωραίνοντας ἀπεδείκνυν. **23** μή πως . . . φύγοιμι: this is again ironical; Socr. insinuates that he will be careful in his expressions lest they should furnish Meletus with a fresh charge against him. M. & T. 82; G. 251; H. 721, 1. **24** ἐμοὶ τούτων οὐδὲν μέτεστιν = ταῦτα οὐκ ἐπίσταμαι, cf. 20 c.

Page 5, **2** ὑμῶν τοὺς πολλούς, "most of you": as they had many opportunities of seeing Socr. in public, see the passage quoted on p. 2, **8**. **4** οἱ τοιοῦτοι is the subject of the sentence, as may be seen by the addition of the article, which would be very unusual if οἱ τοιοῦτοι were the predicate; πολλοί stands at the beginning of the sentence, to make it more emphatic. Translate, "for numerous among you are men of this class." **6** περί ἐμοῦ belongs to the relative clause ἃ — λέγουσιν, as it ought to be τὰλλα τὰ περί ἐμοῦ, were it otherwise. **9** οὔτε γ' is Bekker's reading, which I have adopted, though most recent editors keep οὐδέ γ', as given by the mss.; but the preceding οὔτε seems here to necessitate a deviation from the ms. authority. In οὐδέ τοῦτο we have οὐδέ = ne — *quidem* in Latin. **11** χρήματα πράττομαι, "make money for myself." So μισθὸν τῆς συνουσίας πράττομαι, Xen. Mem. 1, 2, 60. συγγίγνεσθαι, συνείναι, and συνουσία are the usual words for the in-

tercourse between master and pupil. — *ἐπεὶ*: here “although,” originally “for.” **15** οἶός τ’ ἐστίν is ironical instead of οἶός τ’ εἶναι νομίζει. The sentence is altogether anacoluthic (H. 886), though easy enough to understand. *ἕκαστος πείθουσι* is a constr. κατὰ σύνεσιν, of which many other instances occur in the best writers. H. 514, b. Notice the antithesis, προῖκα ξυνεῖναι and ξυνεῖναι χρήματα διδόντας (*chiasmus*). Instead of καὶ χ. προσειδέναι we should expect κ. χ. προσειδότας, but the infinitive renders the idea more prominent. προσ- is “moreover.” **20** ἤσθόμην, “I heard,” sc. from Callias. **23** Καλλία τῷ Ἰππονίκου: a well-known Athenian, whose house was always open to Sophists of all kinds, and is described as such in the first chapters of Plato’s Protagoras. His inconsiderate liberality towards them finally exhausted his large fortune, and he died in poverty. **26** ἔμελλεν: M. & T. 64, 2; G. 235, note.

Page 6, **1** ἀρετήν: G. 159, n. 1; H. 548. **4** ἀνθρωπίνης . . . πολιτικῆς are connected in the same way as in the well-known expression of Aristotle, ἀνθρωπος φύσει πολιτικὸν ζῶον (Pol. 1, 2). **6** διὰ κτήσιν, “because you possess these two sons.” **8** πόσου: G. 178; H. 578, b. — *Εὐήνος*: see Schneidewin, Del. 1, p. 133. Modern editions have *Εὐηνός*, in accordance with the general accentuation of proper names ending in *ηνος*: but Göttling (on Accents, p. 200) is in favor of *Εὐήνος*, as the Bodl. ms. has it. — The sum which Euenus exacted as his fee was very small: of Protagoras we know that he demanded one hundred minae. **10** εἰ ἔχοι καὶ διδάσκει: the change from an optative to an indicative in a dependent clause is by no means scarce in the best writers, and is due to the general tendency of the Greek language to mix and confuse the peculiarities of direct and indirect speech. M. & T. 70, 2, Rem. 1, end; G. 247, n. 1. **11** ἔμμελώς (from ἔμμελής, literally ἐν μέλει ὢν, keeping to the proper tune) is ironical: Socrates sneers at the magnitude of Euenus’ promises as contrasted with the small fee. — *ἐκαλλυνόμην, κ. τ. λ.*, “would give myself airs”: in the same sense Plato says, Phaedr. 236 D, παῦσαι πρὸς με καλλωπιζόμενος, and Lach. 196 B, τί ἂν τις — μάτην κενοῖς λόγοις αὐτὸς αὐτὸν κοσμοῖ; **14** ἀλλ’ —: what you say may all be true: but how is it as to the origin of the stories circulated about you? *πρᾶγμα*, “pursuit, study”: cf. Euthyd. 304 A, χάριέν γέ τι πρᾶγμά ἐστιν ἡ φιλοσοφία

(quoted by Riddell). **17** περιττότερον πραγματεύεσθαι has the same sense as περιεργάζεσθαι, 19 B. — οὐδέν assumes here a fact, while μηδέν would give a hypothetical sense: "for since you, as you say (19 c), worked at nothing with greater excess than others, report and talk of this importance could not arise, unless you did something different from the occupation of others." If we translate the passage in this way, it will appear that the two parts of the sentence, σοῦ — πραγματευομένου and εἰ μή τι ἔπραττες, etc., have by no means the same sense, as some editors assume. — ἔπειτα is "after all," and is frequently found so in the best writers after a participle: see Stallb. on Phaedr. 70 E. So also εἶτα, cf. Eur. El. 922, 1058. **20** αἰτοσχεδιάζωμεν, "make random guesses." **25** οὐδέν ἀλλ' ἤ, "nothing but." — σοφίαν τινά: the pronoun is added, because Socrates himself would hardly admit the name σοφία in its strict sense. **26** ἔσχηκα (see on p. 4, l. 3), "I have obtained," and so "have, possess." — ποίαν δὴ σοφίαν is dependent on διὰ in the preceding sentence.

Page 7, **1** ταύτην: G. 159, n. 1; H. 548. **3** ἢ οὐκ ἔχω τί λέγω, "or — I don't know by what name to call it," though it is evident that Socr. means this kind of wisdom is either above human power or — beneath it. Upon λέγω see M. & T. 88; G. 256; H. 720, c. **5** μὴ θορυβήσητε, "do not hiss now": cf. l. 15, μὴ θορυβεῖτε. **6** μέγα λέγειν like *magnum loqui* = μεγαληγορεῖν, "talk big." **7** ἀξιόχρεως is explained = ἀξιόπιστος by Hesychius. Aristides, in imitating this passage, says, εἰς ἀξιόχρεων μάρτυρα ἀνοίσομεν (Or. Plat. 2, p. 345, Vol. III. Cant.). **10** Χαιρεφώντα: Chaerephon is mentioned by Xenophon (Mem. 1, 2, 48) among those friends of Socr. οἱ ἐκείνῳ συνῆσαν, οὐχ ἵνα δημηγορικοὶ γένοιντο, ἀλλ' ἵνα καλοὶ τε κάγαθοι γενόμενοι καὶ οἴκῳ καὶ οἰκέταις καὶ φίλοις καὶ πόλει καὶ πολιταῖς δύναιτο καλῶς χρῆσθαι: on account of his enthusiastic attachment to Socr. he incurred the ridicule of the comic poets. **11** ὑμῶν τῷ πλήθει = τῷ δήμῳ and thence τῇ δημοκρατίᾳ. — ἑταῖρος has often a political sense, cf. Gorg. 510 A, τῆς ὑπαρχούσης πολιτείας ἑταῖρον εἶναι. **12** τὴν φυγὴν ταύτην: when after the capture of Athens by the Lacedaemonians the thirty tyrants were established, many Athenians who would not submit to oppression and persecution fled to Thebes and Megara, whence they returned afterwards under the command of Thrasybulus. Riddell justly says: "This flight,

as an event still vividly remembered, is called *ταύτην*, 'the recent.' — *κατέρχομαι* is the usual word to express return from exile: *ιδίως δὲ ἐπὶ τῶν φυγάδων χρώνται τῷ κατέρχεται*, Schol. ad Arist. Ran. 1196. **16** εἰ . . . εἴη: M. & T. 70, 2 (Examples, p. 151); G. p. 185, *Opt.* **17** ἀνείλεν οὖν: this οὖν relates to *μάρτυρα ὑμῖν παρέξομαι τὸν θεόν*. As to the fact itself, comp. Xen. Apol. 14, where Socr. is made to say, *ἀνείλεν ὁ Ἀπόλλων, μηδένα εἶναι ἀνθρώπων ἐμοῦ μῆτε ἔλευθεριώτερον μῆτε δικαιοῦτερον μῆτε σωφρονέστερον*. **18** ὁ ἀδελφὸς αὐτοῦ: his name was Chaerecrates (Xen. Mem. 2, 3, 1). **23** αἰνίττεται: "what is the god hinting at," on account of the usual obscurity and hidden wisdom of the Delphic oracles. **26** θέμις, *fas*: the same expression we have of Apollo in Pindar's Pyth. 9, 42, *τὸν οὐ θεμιτὸν ψεύδει θιγεῖν*, and in general Plato says (Rep. 2, 382 F), *πάντῃ γὰρ ἀψευδὲς τὸ δαιμόνιον τε καὶ τὸ θεῖον*. **27** μόγις πάνυ, *vix tandem* (as Ficinus translates), originally *acgerrime*, i. e. with much hesitation and repugnance.

Page 8, **2** τῶν δοκοῦντων = *τῶν ἐν δόξῃ ὄντων, qui existimabantur*. **3** τῷ χρησμῷ, just as if ὁ χρησμός were a person to argue with. **ὅτι** is frequently prefixed to direct speeches, doing, so to say, the same service as our inverted commas. **6** πρὸς ὃν belongs to *ἐπαθόν*: cf. Gorg. 485 B, *ὁμοιάτατον πάσῳ πρὸς τοὺς φιλοσοφούντας ὥσπερ πρὸς τοὺς παίζοντας*. **7** καὶ διαλεγόμενος αὐτῷ as well as the preceding *σκοπῶν* are not in accordance with the following *ἔδοξέ μοι* (*anacoluthon*; H. 886), which would have required *διασκοπῶν* and *διαλεγόμενος* to be in the dative. — *σκοπῶν καὶ διαλεγόμενος* is to be understood so as to make the *διαλέγεσθαι* the means of the *σκοπεῖν*. **12** πρὸς ἑμαυτὸν . . . ἐλογιζόμεν, *tecum* (or, as Plautus would say, *cum animo meo*) *cogitabam*: cf. Phaed. 95 E, *πρὸς ἑαυτὸν τι σκεψάμενος*. **16** ὥσπερ οὖν, "as in reality." **18** μή: M. & T. 58, 3, 61; G. 231; H. 835. **24** ὅτι ἀπηχθανοίμην is construed in accordance with *αἰσθανόμενος καὶ λυπούμενος*, as *δεδιώς* would require *μὴ ἀπεχθανοίμην*, M. & T. 46; G. 218; H. 743. **25** ὅμως δέ, sc. *καίπερ λυπουμένῳ καὶ δεδιότι*. The constr. is somewhat negligent, the words *ὅμως* — *ἐδόκει εἶναι* being conceived as an independent clause, while they ought to form the second part of the clause dependent on the participle. But transitions of this kind impart to Plato's style the appearance of the graceful negligence of conversational language: see e. g. Lach. 196 E, *τοῦτο δὲ*

λέγω οὐ παίζων, ἀλλ' ἀναγκαῖον οἶμαι instead of οἶόμενος. — τὸ τοῦ θεοῦ = τὸ θεῖον, so to say, the divine mission entrusted to me. **26** ἰτέον οὖν, sc. εἶναι dependent on ἐδόκει. — **σκοποῦντι**: the imperfect participle, as Socr. continues an action previously commenced; **σκεψομένῳ** would mean that he was about to commence it. — **χρησμών**: prolepsis. H. 726. **27** νῆ τὸν κύνα: a favorite protestation of Socr. Suidas says that oaths of this kind were introduced by Rhadamanthys ὑπὲρ τοῦ μὴ τοὺς θεοὺς ἐπὶ πᾶσιν ὀνομάζειν. Gorg. 482 B we have μὰ τὸν κύνα τὸν Αἰγυπτίων θεόν (the dog-headed or rather jackal-headed Anubis). From a note by Rhangabé, in his Ἑλληνικὴ Χρηστομάθεια, τόμ. τρίτ. (Athens, 1852) I learn καὶ τῶρα (nowadays in Greece) ὁμνῶν οἱ ἄπλοῖ. μὰ τὸ ψωμί (bread). This cannot mean the consecrated bread of the sacrament, as a modern Greek would then say μὰ τὸν ἄρτον.

Page 9, **1** εὐδοκιμοῦντες = ἐν καλῇ δόξῃ ὄντες. — **δεῖν**: G. 268; H. 772. **2** κατὰ τὸν θεόν, *auctore deo*, see also 23 B. Rhangabé compares the modern Greek νὰ 'μιλήσωμεν (= ὁμιλ.) κατὰ θεόν, δηλαδὴ καθὼς θέλει, διατάττει, ὁ θεός. **3** δοκοῦντες φαυλότεροι belong together, "having the reputation of belonging to a more common sort." **4** πρὸς, "as far as — was concerned." **5** ἵνα . . . γένοιτο: Socrates' original endeavors were made in order to refute the oracle, but the very reverse (confirmation of the truth of it) was the result. These two ideas are here united, just as if Socr. were laboring to prove that the oracle could not be refuted. Stephan. (and Madvig, Adv. Crit. i 368) propose ἵνα μὴ μοι, but this seems not at all necessary. The optat. γένοιτο, because *πονοῦντος* in an indic. tense is = ἐπὶόνων. καί is "even." **8** καὶ τοὺς ἄλλους: see the passage from the *Ion* quoted below. — ἐπ' αὐτοφῶρ, "manifestly" (ἐπ' αὐτόπτῳ, ἐπ' ὄψει Schol.), i. e. beyond doubt. **11** πεπραγματεῦσθαι, "worked out." — **διηρώτων ἄν**, "I would ask them" (denoting a repeated action). M. & T. 30, 2; G. 206; H. 704. So again ἄν ἔλεγον. **12** ἄμα: besides the endeavor to find out the truth or falsehood of the oracle, there was also the second intention of profiting somewhat by their instructive conversation. Similar stories are related of modern poets, e. g. of Wordsworth and Goethe. **16** ἐν ὀλίγῳ, sc. χρόνῳ. **18** φύσει, "by some natural instinct": cf. *Ion* 533 E, πάντες γὰρ οἳ τε τῶν ἐπῶν ποιηταὶ οἱ ἀγαθοὶ οὐκ ἐκ τέχνης, ἀλλ' ἐνθεοὶ ὄντες καὶ κατεχόμενοι (inspired) πάντα ταῦτα τὰ

καλὰ λέγουσι ποιήματα, καὶ οἱ μελοποιοὶ οἱ ἀγαθοὶ ὡσαύτως . . . ἄτε οὖν οὐ τέχνη ποιοῦντες, ἀλλὰ θεία μοίρα, τοῦτο μόνον οἷός τε ἕκαστος ποιεῖν καλῶς, ἐφ' ὃ ἡ Μοῦσα αὐτὸν ὥρμησεν, ὁ μὲν διθυράμβους, ὁ δὲ ἐγκώμια, ὁ δὲ ὑπορχήματα, ὁ δὲ ἔπη, ὁ δ' ἱάμβους . . . διὰ ταῦτα δὲ ὁ θεὸς ἐξαιρούμενος τούτων τὸν νοῦν τούτοις χρῆται ὑπηρέταις καὶ τοῖς χρησμοδοῖς καὶ τοῖς μάντεσι τοῖς θεοῖς. **23** αὖ (acc. of specif.; or cognate acc. G. 159, n. 1; H. 548) οὐκ ἦσαν, sc. σοφοί. cf. Xen. Mem. 4, 6, 7 ὃ ἐπίσταται ἕκαστος, τοῦτο καὶ σοφός ἐστιν. **26** τελευτῶν, "finally." With the Greek construction ἀρχόμενος or τελευτῶν ᾗ comp. the French "je finis par aller."

Page 10, **2** τούτου: G. 174; H. 580. **3** ἠπίσταντο, "they understood at the time when I visited them" (ὅτε ἐπ' αὐτοὺς ᾗα). In the same way we should explain the impf. ἠπιστάμην. **5** ὅπερ καὶ . . . καὶ οἱ ἀγ. δημ. The two καὶ are correlative, although they belong to different clauses. So in Xen., δοκεῖ μοι καὶ τὰ τῶν ἀνδρῶν σώματα ταῦτα πάσχειν ἅπερ καὶ τὰ τῶν ἐν τῇ γῇ φυομένων, quoted by Krüger, § 69, 32, 13. Hirschig seems not to have understood this peculiarity of Attic Greek, as he thinks that the words καὶ οἱ ἀγαθοὶ δημιουργοί were added by an interpolator. ἀγαθοί may be ironical (cf. Soph. Antig. 31, τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντα — κηρύξαντ' ἔχειν), though it must not necessarily be so. **6** διὰ τὸ, κ. τ. λ., details the reasons for the general opinion given in ταῦτόν μοι ἔδοξαν ἔχειν ἀμάρτημα, and there is no doubt that the addition of γὰρ after διὰ would be very welcome if only the best mss. had the word. As it is, it stands only in one ms. and even there m. 2. **7** τὰλλα τὰ μέγιστα should be understood more esp. of politics and political administration. So σοφὸς τὰ μεγάλα, Rep. 4, 426 c, and ἐπὶ τὰ μείζο ἐπινοεῖς τρέπεσθαι καὶ ἀρχειν ἡμῶν ἐπιχειρεῖς, Menex. 234 A. Do we not find exactly the same nowadays? **9** ἀπέκρυπτεν, "was always covering their real wisdom." See, however, crit. note. — ἀνερωτῶν = ὥστε ἐμavτὸν ἀνθρώπων (kept asking). — ὑπὲρ τοῦ χρησμοῦ, *nomine oraculi* (Stallb.) and so "in favor of the oracle." **10** δεξαίμην ἂν, "should accept," i. e. "be content." **12** τὴν ἀμαθίαν, sc. αὐτῶν. — ἀμφοτέρα, then = τὴν σοφίαν καὶ τὴν ἀμαθίαν αὐτῶν. **17** οἶαι χαλεπώταται, κ. τ. λ., = τοιαῦται οἶαι χαλεπώταται εἰσι, cf. Xen. Mem. 4, 8, 11, Σωκράτης ἐδόκει τοιοῦτος εἶναι οἷος ἂν εἴη ἀριστός γε ἀνὴρ καὶ εὐδαιμονέστατος, for which he might also have used the shorter form ἐδόκει εἶναι οἷος ἀριστος ἀνὴρ. **18** ὄνομα δὲ

τοῦτο λέγεσθαι is, as the infin. shows, conceived as dependent upon ὥστε, and thus co-ordinate with πολλὰς διαβ.—**γεγονέναι**: but, on the other hand, **δε** shows that it is also logically connected with **πολλὰι μὲν ἀπέχθεται μοι γεγόνασιν**, so that we should rather expect ἐλεγόμεν instead of the infin. **σοφὸς εἶναι** is the epexegetis of **τοῦτο**: the nom. should be explained by a slight anacoluthia (the acc. being what we should expect), just as if the constr. had been ἐκ ταυτησὶ τῆς ἐξετάσεως—ἀπήχθημαι or ἀπεχθῆς γέγονα.—**εἶναι** after a verb of naming is not scarce: e. g. Protag. 311 E, σοφιστὴν ὀνομάζουσι τὸν ἄνδρα εἶναι, and Lach. 192 A, τοῦτο δ' ἐν πᾶσι ὀνομάζεις ταχυτῆτα εἶναι. **20** ἐξελέγξω: M. & T. 62; G. 225, 233.—**τὸ δέ**, “on the other side”: Stallb. quotes instances of this usage from Rep. 1, 340 c; Menon 97 D; Theaetet. 157 A. As we have here τὸ δὲ τῷ ὄντι, so we find τὸ δὲ ἀληθείᾳ γε, Legg. 5, 731 E. **23** καὶ οὐδενός is emphatically added after ὀλίγον: cf. a similar instance Theaet. 173 E, ταῦτα πάντα ἡγησαμένη σμικρὰ καὶ οὐδέν. In Latin *atque* is repeatedly used in a similar manner, e. g. Cic. Or. § 52, *rem difficilem, di immortales, atque omnium difficillimam*. **24** τοῦτο λέγειν is the reading adopted by Stallbaum, and quoted by Bekker from ζ et corr. D, while the majority of the mss. have **τοῦτον**, and most editors read **τοῦτ' οὐ** from a conjecture of F. A. Wolf. This is explained, *apparet hoc non me, Socratem, significare*. But we rather expect the sense *manifesto hoc de me dicit*, and **τοῦτο** is just as easily got, if not more so, out of **τοῦτον** as **τοῦτ' οὐ**. λέγειν τινά τι is a very frequent constr. G. 165. The strongest proof of the justice of the reading adopted by us lies in the prepos. **πρὸς**, “moreover,” in **προσκεχρῆσθαι**.

Page 11, **1** ὥσπερ ἂν (ποιοῖτο) εἰ εἴποι would be the full construction. *ei* is not found in any ms., but is no doubt rightly added by Stephanus, Heindorf, and Bekker. Cf. Phaed. 98 E. **4** ταῦτ' οὖν = διὰ ταῦτ' οὖν. Cf. Protag. 310 E, ἀλλ' αὐτὰ ταῦτα καὶ νῦν ἤκω παρὰ σέ, “for this very reason I have now come to you.” The editors commonly adopt **καὶ τῶν ξένων** against the authority of the Bodl. Riddell seems to have been the first to conform to the reading of the best ms.: he quotes Phaedr. 85 A, αὕτη ἢ τε ἀηδὼν καὶ χελιδὼν καὶ ὁ ἔποψ, and gives many similar passages from Plato in his Digest of Idioms, § 237. **7** τῷ θεῷ βοηθῶν, by proving his oracle to be true: see P. 10, **9**, ὑπὲρ τοῦ χρησμοῦ. **10** ἐν πενίᾳ

μυρία, "in the greatest poverty": in Xen. Oecon. 2, 3, Socrates says that all his possessions do not exceed the value of 5 minae (nearly £9). Lines by Eupolis on Soer.'s poverty are mentioned by Olympiodorus on Phaed. 14, *μισῶ δ' ἔγωγε Σωκράτην τὸν πτωχὸν ἀδολέσχην, ὃς τὰλλα μὲν πεφρόντικεν ὀπόθεν δὲ καταφαγεῖν ἔχοι, τοῦτον κατημέληκεν*. *μυρίος* is often used in the sing. in the sense of *πολύς*: so *ἄχος μυρίον* in Homer T 282. Riddell adds, Legg. 677 c, *μυρίαν τινα φοβεράν ἐρημίαν*. — Instead of **τὴν τοῦ θεοῦ λατρείαν** it might also have been *τῷ θεῷ*, cf. *τὴν τῷ θεῷ ὑπηρεσίαν* 30 A. The same constr. as here is found in Phaedr. 245 E, *καταφυγούσα πρὸς θεῶν εὐχάς τε καὶ λατρείας*. **13 αὐτόματοι** (i. e. without being invited to do so) belongs to *ἐπακολουθοῦντες*. This is a hit at the Sophists, whose practice it was to attract rich pupils by great and exaggerated promises of what they would be able to teach them. **15 καὶ αὐτοὶ**, "among themselves," = *ἀλλήλους ἐξετάζοντες*. This explanation is necessary on account of the following *εἶτα*, which shows that these words have a different sense from *ἄλλους ἐξετάζειν*: the antithesis of the two parts of the sentence should, therefore, be found in *αὐτοὶ* and *ἄλλους*. For the sense which *αὐτοὶ* then has, comp. the phrase *αὐτοὶ ἔσμεν*, "we are alone," or "among ourselves." Probable as this explanation seems (it is given by Pfuhl in the Jahrb. 1863, p. 417 f.), it should be observed that it does not harmonize with a similar passage Rep. 539 B, *οἱ μειρακίσκοι, ὅταν τὸ πρῶτον λόγων γεύωνται, ὡς παιδιᾷ αὐτοῖς καταχρῶνται, ἀεὶ εἰς ἀντιλογίαν χρώμενοι, καὶ μιμούμενοι τοὺς ἐξελέγχοντας αὐτοὶ ἄλλους ἐλέγχουσι . . . καὶ ἐκ τούτων δὴ αὐτοὶ τε καὶ τὸ ὅλον φιλοσοφίας περὶ εἰς τοὺς ἄλλους διαβέβληνται*. — *εἶτα* stands in many passages where we should expect *καὶ εἶτα* (*καῖτα*): cf. Theaet. 151 c; Euthyd. 295 cd; Phaedr. 63 c; Cratyl. 411 B; Rep. 336 B, and below, 31 A. *μιμούμενοι* (which is found in Hermann's edition) is merely a conjecture of Fischer, and by no means necessary. **18 ὀλίγα ἢ οὐδέν**, "little or rather nothing": comp. the similar expression *ἢ τι ἢ οὐδέν* 17 B, and Phaedr. 244 B, *βραχεία ἢ οὐδέν*. The same phrase is quoted from Alciphr. 3, 4, *ὀλίγα ἢ οὐδέν διαφέρουσι*. **19 οὐχ αὐτοῖς** is the reading of the best mss. and far more expressive than the common reading *οὐκ αὐτοῖς*. Socr. says that those *ἐξεταζόμενοι* ought to have been angry with themselves for having their ignorance exposed by their own fault; the other read. *οὐκ αὐτοῖς* would mean

"they get angry with me instead of those who convince them of their ignorance." 20 For Σωκράτης τις see on p. 3, 2. 23 τὰ κατὰ . . . ταῦτα: cf. Xen. Mem. 1, 2, 31, τὸ κοινὴ τοῖς φιλοσόφοις ὑπὸ τῶν πολλῶν ἐπιτιμώμενον ἐπιφέρων αὐτῷ, where ἡ λόγων τέχνη is more especially meant, here expressed by the words τὸν ἥττω λ. κρ. π. 25 ὅτι τὰ μετέωρα — ποιεῖν: sc. διδάσκων διαφθείρει τοὺς νέους; the two acc. μετέωρα καὶ τὰ ὑπὸ γῆς and the two inf. νομίζειν and ποιεῖν equally depending on διδάσκων. Cf. 26 c.

Page 12, 2 προσποιούμενοι, εἰδότες: G. 280, n. 1; H. 797, 1. — εἰδέναι is said in its most general sense "to have knowledge," and it is not necessary to add τι after μέν, as Heindorf does. 4 The best mss. give ξυντεταγμένως, which is explained by Stallb. and others *acie instructa*, i. e. *omnibus paratis calumniis eum aggrediebantur: metaphora petita est a militibus in acie collocatis*, but the rest of the sentence seems hardly to harmonize with this assumed metaphor, least of all πιθανῶς. It is therefore more than probable that Ast's conj. ξυντεταμένως is what Plato wrote: it is also found in two mss. (ΞΥ Bekk.): the same error occurs in the mss. Phileb. 59 A, and could occur all the more easily as γ in Greek before μ had and still has a very soft pronunciation, so as to disappear entirely in many cases in modern Greek, e. g. πῤῥα μάλαμα, for πῤῥαγμα μάλαγμα. ξυντεταμένως means *contente dicere*, cf. *contentio* in Latin, used of a speaker. 6 On Μέλητος, "Ανυτος and Λύκων see above pp. 65-67. 8 The δημιουργοί are ridiculed above 22 D, on account of their pretended political wisdom, so that it is not impossible to explain the reading of the mss., especially as Anytus (a βυρσοδέψης by profession) had taken a prominent part in politics during the time of the 30 tyrants, above p. 66. But, on the other hand, it may be said that the passage seems to correspond so well with Socrates' account of his visits to the πολιτικοί, ποιηταί, and δημιουργοί (22 A ss.) that one would like to have the parallelism as complete as possible. Now the ποιηταί and δημιουργοί occur in both passages, and we may easily infer that the πολιτικοί of 22 A are identical with the ῥήτορες of 23 E: and this opinion seems supported by Demosth. Phil. 4, 70, p. 150, where οἱ πολιτευόμενοι (ῥήτορες) are mentioned (cf. Olynth. 3, 30; Rehdantz, 12 phil. Reden, Einl. p. 53), so that I confess that it seems not improbable to me that Plato wrote, "Ανυτος δὲ ὑπὲρ τῶν δημιουργῶν, Λύκων δὲ ὑπὲρ τῶν

ῥητόρων τῶν πολιτικῶν, or perhaps even καὶ τῶν πολ. Cobet (Var. Lect. p. 299) considers the words καὶ τῶν πολιτικῶν as altogether spurious. Cf. also Gellius 3, 13, *Callistratus Athenis orator in re publica fuit quos illi δημαγωγούς appellant*. Lyco belonged no doubt to the same class as Callistratus. Instances of the constr. ἄχθομαι ὑπέρ τινος are quoted by Stallb. from Gorg. 457 D, and Aristoph. Lysistr. 10. **12** The words ταῦτ' ἔστιν ὑμῖν τάληθῃ refer to p. 1, **15**, ὑμεῖς . . . ἀλήθειαν. ὑμῖν is dat. ethicus. **15** τοῖς αὐτοῖς, "by the same things." **16** τεκμήριον: the inference is in accordance with the maxim in Ter. Andr. 68, *veritas odium parit*. **18** οὕτως εὐρήσετε, sc. ὄντα or ἔχοντα; but it is not necessary to add a participle in the text as Hirschig does: comp. the similar case of ellipsis in the phrase ταῦτα μὲν οὖν δὴ οὕτως, sc. ἔχει or ἐστί. **20** ὦν: G. 153, n. 1; H. 810. **21** πρὸς ὑμᾶς, "before you," orig. "towards you": cf. the expressions ἀπολογεῖσθαι πρὸς τοὺς δικαστάς, πρὸς τοὺς κατηγοροὺς, πρὸς τὰ κατηγορημένα, and see 18 A. **22** ὥς φησι, ironical: Meletus is "an honorable man" and a patriot in his own estimation. **24** ὥσπερ, "just as if," — for in reality their accusations are identical, those of the latter being only the result of the former. **25** ἔχει δέ πως ᾧδε: Socr. does not give the exact words of the ἀντρωμοσία, they were as follows, ἀδικεῖ Σωκράτης οὐς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, ἕτερα δέ καινὰ δαιμόνια εἰσηγούμενος· ἀδικεῖ δὲ καὶ τοὺς νέους διαφθείρων· τίμημα θάνατος.

Page 13, **7** σπουδῇ χαριεντίζεται, *serio iocatur*, an δξύμωρον which would be even more pointed if it were σπουδῇ παίζει, but see below 27 A. The sense is: Meletus treats a very serious matter, a matter of life and death, just as if it were a mere joke. — ῥαδίως, *temere*, without sufficient cause and thought. — εἰς ἀγῶνα καθιστάναι, lit. "to put into a lawsuit," i. e. "to accuse." **9** ὦν is dependent on ἐμέλησεν, not on οὐδέν. τούτῳ is more emphatic than αὐτῷ would be. **10** καὶ belongs to ὑμῖν, as its mere position indicates. Socr. is going to convince them, too, of the truth of his assertion, just as he himself is already convinced of it. **11** δεῦρο, ἀντὶ τοῦ ἔρχου, Bekk. Anecd. 1, 88: "come, tell us" = *ἔθι δὲ νῦν εἰπέ* l. 13. — ἄλλο τι ἢ is an elliptical expression: cf. Herm. ad Viger. p. 730, n. 110 (Krüger § 62, 3, 8). Lit. "is it anything else or do you —?" **13** ἔσονται: M. & T. 45; G. 217. — ἔγωγε, sc. περὶ πολλοῦ ποιοῦμαι. **14** μέλον γέ σοι, absol. constr. "since you care

for this." G. 278, 2; H. 792. **15** τὸν διαφθείροντα is predicate to ἐμέ, but this is at the end of the constr. so as to throw more emphasis on it. — εἰσάγεις, sc. εἰς δικαστήριον (or εἰς δικαστάς), here with a dat. **τούτοισί** (cf. Xen. Mem. 2, 4, 3, τοῖς μὲν οἰκέταις καὶ ἰατροῖς εἰσάγοντας, although this instance is not quite to the point): Stallb. well compares Virg. Aen. 2, 457, *avo puerum Astyanacta trahebat* instead of *ad avum*. Cobet Var. Lect. p. 299 writes εἰς τούτουσι and considers the words καὶ κατηγορεῖς as a gloss. **16** τὸν ποιοῦντα prolepsis. H. 726. **19** οὐ—λέγω: above l. 9. **20** μεμέληκεν, sc. τῶν πραγμάτων περὶ ὧν προσποιεῖ σπουδάζειν καὶ κήδεσθαι. **23** οὗτοι, οἱ δικασταί, "these here, the judges." οἷδε is then used, inasmuch as the present assembly of judges is *instar omnium*. **27** νῆ τήν Ἑραν, a favorite oath of Socr.: Gorg. 449 D. Theaet. 154 D; Hipp. mai. 287 A, 291 E.

Page 14, **3** ἀλλ' ἄρα μή, "but should it not be that?" an ironical way of advancing a supposition. **4** οἱ ἐκκλησιασταί is bracketed in accordance with Cobet Var. Lect. p. 299. **10** οἱ μὲν . . . εἶναι, sc. δοκοῦσι, which is easily supplied from the preceding δοκεῖ ἔχειν. **17** ἐάν: upon the meaning of ἐάν in such sentences see M. & T. 71, n. 1. Translate, "should you and Anytus deny it or admit it." — οὐ φῆτε expresses one idea only, = *negare*, and this accounts for the seeming deviation from the rule according to which μή and not οὐ should stand after εἰ, ἐάν, ἵνα, ὅφρα and ὅπως. G. 219, 3, small type; H. 842; M. & T. 47, 3, note. **18** εἰ—διαφθεῖρει—ὠφελοῦσιν: the conditional clause stands in the indicative in order to express Meletus' assertion as one assumed to be real: we express the same by adding "indeed." Transl. "for great would be the good fortune of youth, if indeed (as you say) only one corrupts them and all the rest benefit them." M. & T. 54; G. 227; H. 750. **22** The words ὅτι οὐδέν, κ. τ. λ. are added as an explanation of τὴν σανατοῦ ἀμέλειαν, in as far as the ἀμέλεια is manifested in Meletus' not bestowing any previous thought on the matter with which he charges Socrates. Riddell justly observes that between ἀμέλειαν and Μέλητε a play upon words is doubtless intended; similar cases in Plato are quoted in his Digest of Idioms, § 323. — ὧν = περὶ τούτων ὧν. G. 173, 2; H. 577, b. **24** In ᾧ πρὸς Διὸς M. the words πρὸς Διὸς are added to the name of the person addressed, while in reality they belong to ἡμῖν εἰπέ. Riddell quotes, Rep.

332 C, *τί οἶει, ὦ πρὸς Διὸς, ἦν δ' ἐγώ.* See also 26 E below, and add Euthyd. 290 E, *ἀλλ' ἄρα, ὦ πρὸς Διὸς, μὴ ὁ Κτήσιππος, κ. τ. λ.* 26 ὦ *τᾶν*, “*πρόσρημα τιμητικῆς λέξεως. λέγεται δὲ καὶ ἐπ' εἰρωνείᾳ πολλὰ-κίς,*” Hesych. *τᾶν* stands for *ἐτᾶν* = *ἐτάεν*, from *ἐτάεις* (*ἐτήεις*), which is itself derived from *ἔτης*, “relative, friend.” Irony is in English also often expressed by adding “friend”: see, moreover, 26 D, ὦ *φίλε Μέλητε.* See, however, Curtius Grk. Etymol. (Engl. Trans.), Vol. II., p. 345, “Whether the Attic form of address, ὦ *τᾶν*, has anything to do with *ἔτης* is very doubtful.” Before ἀποκρίναι Socr. makes a pause in expectation of Meletus’ answer, and then continues when Meletus hesitates to return an answer.

Page 15, 2 ἀεί is here “in each single instance.” See below, 37 c. Krüger, § 50, 8, 9, quotes from Isocrates, *παιδευμένους καλῶ τοὺς πρεπόντως καὶ δικαίως ὁμιλοῦντας τοῖς ἀεί πλησιάζουσιν*, “I call those well-educated who will behave in a seeming and just manner to whoever may come near them.” 5 ὁ νόμος κελεύει: cf. Demosth. c. Steph. 11 § 10, *τοῖν ἀντιδίκων ἐπάναγκες εἶναι ἀποκρίνασθαι ἀλλήλοις τὸ ἐρωτώμενον, μαρτυρεῖν δὲ μή.* 10 *τηλικούτου ὄντος*, “myself being so old,” *τηλικόσδε ὦν*, “you so young.” 13 δῆ is again ironical. — *ἦκω*: M. & T. 10, n. 4; G. 200, n. 3; H. 698, examples. 15 The best mss. (the Bodleian among them) read ἀπ' αὐτοῦ, and then ἀπό expresses only the place from which the effect proceeds, not the cause of the effect, which would be expressed by ὑπό. Comp. Phaed. 83 B, *κακὸν ἔπαθεν ἀπ' αὐτῶν* and the constr. *πάσχειν ὑπό τινος*, above 17 A. Cobet Var. Lect. p. 342 prefers ὑπ' αὐτοῦ, the reading of inferior mss. 17 οἶμαι δέ, sc. *πείθεσθαι*, but in expressions like the present the verb is always omitted when it can be easily inferred from the preceding words: e.g. Sympos. 176 A, *χαλεπῶς ἔχω ὑπὸ τοῦ χθρὸς πότου—οἶμαι δὲ καὶ ὑμῶν τοὺς πολλοὺς.* Protag. 314 B, *οὐ μόνος Πρωταγόρας αὐτόθι ἔστιν, ἀλλὰ καὶ Ἰππίας ὁ Ἥλείος· οἶμαι δὲ καὶ Πρόδικον τὸν Κεῖον.* 18 εἰ διαφθείρω, ἄκων in accordance with Socr.'s assertion, *οὐδεὶς ἐκὼν ἁμαρτάνει*, which results from his doctrine that all virtue is knowledge (*πᾶσαι αἱ ἀρεταὶ ἐπιστῆμαί εἰσιν*), and that, if any one acts wrongly, he does so out of ignorance of what is right. 20 καὶ ἀκουσίῳ is, strictly speaking, implied in *τῶν τοιούτων*, but is added in order to emphasize the whole idea. The constr. of *εἰσάγειν* with a gen. follows the analogy of the verbs of accusing: cf. 24 D, *εἰσάγεις καὶ κατηγορεῖς.* It is

not, therefore, necessary to read τῶν τοιούτων ἕνεκα ἁμαρτημάτων with Cobet, Var. Lect., p. 300. — ἁμαρτημάτων: cf. references on ὦν, p. 14, l. 22. **21** ἰδίᾳ, orig. "singly" or "personally," here "between ourselves." **22** μάθω = διδαχθῶ, "when I have been taught better." M. & T. 20, n. 1. **23** παύσομαι: sc. ποιῶν (added in the text by Heindorf): the participle being readily understood from ποιῶ. Other instances in which participles are omitted after παύομαι are quoted by Stallb.: Protag. 328 D; Phaedr. 262 E; Arist. Birds 1396. **24** In ἔφυγες . . . ἠθέλησας observe the ὅστερον πρότερον.

Page 16, **1** τούτων depends on ἐμέλησεν: cf. 24 C, ὦν — ἐμέλησεν. **2** ὅμως δὲ δὴ, "for all that"—though it would appear unnecessary to examine each point of Meletus' accusation in detail, since the whole seems to be already refuted more summarily. **6** ταῦτα belongs to διδάσκων. **7** μὲν is only a representative of μῆν. **9** ὦν νῦν ὁ λόγος ἐστίν = οὗς νῦν λέγομεν, not περὶ ὦν νῦν λ. **11** πότερον . . . διδάσκειν. The first part of this double question is developed in several co-ordinate secondary parts, which are seemingly not dependent on λέγεις, and thus assume the character of a parenthesis. καὶ αὐτὸς ἄρα is a direct inference from the preceding words; καὶ οὐκ, because an affirmative is used, οὐδέ because a negative assertion precedes. οὐ μέντοι — ἐτέρους reverts to νομίζω εἶναι θ., though as to its mere sense it belongs also to the preceding νομίζειν . . . θεούς, and hence we should also understand ὅτι ἐτέρους. The second principal part is made to correspond to the first πότερον λέγεις by φῆς, and is then developed in two co-ordinate parts with οὔτε — τέ, the second of which corresponds to the first of the first part, and the first to that part of the sentence which extends from αὐτὸς ἄρα to ἐτέρους. CRON. **18** ἵνα τί, sc. γένηται. H. 508, b. Cf. Riddell, Digest, § 20, δ. — οὐδέ . . . οὐδέ is very different from οὔτε . . . οὔτε. The latter is "neither . . . nor"; the former "not even . . . and not." The Sun and Moon were worshipped all over Greece under the names of Apollo and Artemis. **20** μὰ Δί', sc. οὐ νομίζει. The words ἄνδρες δικασταί are justifiable when used by Meletus: see note on 17 A. **21** Ἀναξαγόρου: Anaxagoras of Clazomenae was born 500 B. C. His speculations mark an important period in the development of Grecian philosophy, since he was the first who maintained that Νοῦς was the fundamental principle of the

universe. **22** οὕτω belongs not only to καταφρονεῖς, but also qualifies ἀπείρους. **23** γραμμάτων: G. 180, 2, n. 1; H. 584, b, end. — ὥστε οὐκ εἰδέναι: again we expect μή instead of οὐκ, but again οὐκ εἰδέναι expresses only one notion = ἀγνοεῖν: comp. οὐ φάναι 25 B. **25** καὶ δὴ καί is ironical, “and then you mean to say that.” — ταῦτα gives here just as good sense as τοιαῦτα or ταῦτὰ ταῦτα, which have been proposed by some editors. **27** δραχμῆς is here the highest price paid for a seat in the theatre (εἰ πάνυ πολλοῦ), and Harpocration, Suidas, and the Schol. on Lucian say expressly that this was so: the lowest price was two oboli (Böckh, Public Economy of Athens, transl. by G. C. Lewis, p. 223, n. 315, 2d ed.), given as a gratuity to poor citizens since the time of Pericles. The seats were sold by persons called θεατρῶναι or θεατροπῶλαι. The doctrines of Anaxagoras may, as Socr. says, often be heard on the stage: a fact easily deduced from the influence exercised by Anaxagoras on the tragic poets, especially Euripides (Valcken. Diatr., p. 29 ff.), and from the derision with which these doctrines were treated by the comic writers. Euripides called the sun χρυσεάν βῶλον in the lost tragedy Φαέθων. See also Orest. 983. **28** ἄλλως τε καί: Socr.’s pupils would laugh at him not only for appropriating to himself the views of Anaxagoras, but also for accepting them as true, considering how very absurd they are and contrary to common sense. In Xen. Mem. 4, 7, 7, Socr. shows the utter absence of tenability of these views of Anaxagoras.

Page 17, **7** νεότητι, “rashness of youth.” **8** ξυντιθέντι διαπειρωμένῳ without καί (which is omitted in the best mss., but given by those of inferior order), the first participle being subordinate to the second. In direct speech it would be αἰνιγμα ξυντίθησι διαπειρωμένος. See a similar constr. Rep. 555 E, τὸν αἰεὶ ὑπέκοντα ἐνιέντες ἀργύριον τιτρώσκοντες. **9** ὁ σοφὸς δὴ, sapiens scilicet ille. — γινώσεται ἐμοῦ χ. is a constr. like 22 C, ἡσθόμεν αὐτῶν οἰομένων. **10** τοὺς ἄλλους, see B, τοῖς ἄλλοις. **14** παίζοντος: G. 169, 1; H. 572, c. **17** παρητησάμην: see above n. on p. 2, 6. **20** ἀνθ. δὲ οὐ νομίζει: in constr. of this kind the verb is generally repeated: see Crito 54 A, πότερον ἐὰν εἰς Θετταλίαν ἀποδημήσης, ἐπιμελήσονται, ἐὰν δὲ εἰς Αἰδου ἀποδημήσης, οἷχ’ ἐπιμελήσονται. **22** θορυβείτω, merely by making irrelevant remarks instead of answering, — brawling, as we might say. RIDDELL.

Page 18, **2 τοῖς ἄλλοις** means the audience (*ἀκροαταί*) and more especially the judges. **4 οὐκ ἔστιν** is Meletus' reluctant answer. This appears also from the ironical words that follow. — *ὡς ὠνησάς ut (me) iuvisti*. Stallb. quotes Arist. Lys. 1033, *νῆ Δί' ὠνησάς γέ με*, and Luc. Hermot. § 59, *ὡς ὀλισθηρὸς εἶ, ὦ Ἐρμόδιε, καὶ διδράσκεῖς ἐκ τῶν χειρῶν. πλὴν ἄλλ' ὠνησάς γε*. Diall. Deor. 26, 1, *ὠνησας διδάξας τὰ γνωρίσματα*. **5 μόγῃς**, "at last," after a good deal of trouble. *μόγῃς* is here given by the mss., while *μόλις* is only in a few inferior ones. Thucydides and Xenophon prefer *μόλις*. — **ὑπὸ τουτωνι ἀναγκαζόμενος** may mean by direct interference and command of the judges, or merely compelled by the indignation manifested by the audience at Meletus' sullen silence. **9 ἀντιγραφή**, here = *ἀντωμοσία*, 19 B (as it seems, the only example of this meaning of the word). **12 τοὺς δαίμονας, κ. τ. λ.** The usage of the language from Homer down to Plato well agrees with this explanation. In Homer the words *θεός* and *δαίμων* are indiscriminately used both of the divine being and of individual gods, although their original meanings must have differed, as appears from the use of the adjectives. Hesiod (Opp. 108–25) uses *δαίμονες* of the patron spirits of men, such as men of the golden age were considered to become after their death, and in general distinguishes between *θεοί*, *δαίμονες* and *ἥρωες*, a distinction attributed also to Thales. Hence the idea propounded by Plato, Symp. 202 E, *πάν τὸ δαιμόνιον μεταξύ ἐστὶ θεοῦ τε καὶ θνητοῦ . . . ἐρμηνεῖον καὶ διαπορθεῖον θεοῖς τὰ παρ' ἀνθρώπων καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις τε καὶ ἀμοιβὰς τῶν θυσιῶν*. The designation *θεῶν παῖδες* is not found anywhere else, as these are generally classed with the gods or heroes. CRON. — *ἦτοι* — *ἦ* is often found in the best writers: Stallb. quotes Phaed. 76 A; Gorg. 460 A., 467 E; Protag. 331 B. So also Soph. Antig. 1182. **14 εἰ . . . εἰσὶν . . . ἄν . . . εἴη**: M. & T. 54; G. 227; H. 750. **16 φά- ναι**: in appos. with *τοῦτ'* in the previous line. — *ἐμέ*, subject of *ἡγεῖσθαι*. **19 ἄλλων ὧν** = *ἐξ ὧν*; but whenever a demonstrative sentence precedes a relative sentence, a preposition common to both is generally not repeated with the relative, if the relative sentence is used attributively. **22 ὄνων [τοὺς ἡμιόνους]**: Stallb. says, *mulos cur memoret, in aprico est*; but I confess that I cannot see why they should be mentioned, and it seems to me, moreover,

that the whole passage becomes clearer and the whole argument more consistent, if the words *τοὺς ἡμιόνους* are omitted. I have, therefore, followed Bäumlein's and Hermann's view in bracketing them. They were, no doubt, added by a reader who thought that the existence of mules was the most cogent argument to prove that there were both horses and asses at the same time. **24** Hermann considers the words *τὴν γραφὴν ταύτην* to be spurious: but there is no reason for so doing, since *ταῦτα* does not belong to *ἐγράψω*, but to *ἀποπειρώμενος*, "trying to get at me with those charges"; a constr. for which Stallb. quotes Xen. Oec. 19, 13, *ἀποπειρᾷ μου καὶ τοῦτο*. **25** *ἐγκαλοῖς*: the optat. by M. & T. 71; G. 244.

Page 19, **1** *οὐ* is a manifest interpolation, and should be disregarded in translation, as Socr. here repeats Meletus' assertion in all its glaring inconsistency. **9** *ὃ ἐμὲ αἰρήσει*, "this is sure to cause my condemnation." The simile which underlies the expression is readily understood on comparing the analogous phrases used in legal language: *διώκειν*, *φεύγειν* and *ἀλίσκεσθαι* (38 D; 39, A, B). Stallb. appropriately cites the word *καθαιρῶ*, frequently meaning "to condemn": e. g. Lys. adv. Agor. § 37, speaks of *ἡ καθαιροῦσα ψῆφος*. **11** *πολλοὺς . . . ἄνδρας*, in English "also many other good men": the first *καὶ* being "also," or *etiam* (it might also be *καὶ ἄλλους πολλούς*), while the second *καὶ* is added according to a well-known usage, e. g. *πολλοὶ καὶ σοφοὶ ἄνδρες*, "many wise men." Hirschig writes *πολλοὺς καὶ καλοὺς καὶ ἀγαθοὺς ἀνδ.*, but there is not the slightest reason for an arbitrary change of this kind. **12** *οἶμαι δέ*: G. 227, 2; H. 862, b. — *οὐδὲν δὲ δεινόν*, κ. τ. λ., "there is no fear lest this should be confined to me alone": cf. Soph. Aj. 950, *οὐκ ἂν τὰδ' ἔσται τῇδε, μὴ θεῶν μέτα*. **13** *εἴτα* in questions often denotes wonder or indignation: Crito 43 B. **16** *ὅτι*: M. & T. 79; G. 241, end. **17** *ὑπολογίζεσθαι* (lit. "to reckon per contra," i. e. "give any countervailing weight to") is used in the same sense, Crito 48 D, where also we have the same sentiment as here. Lach. 189 B, Plato has *ὑπόλογον ποιέσθαι*, and Prot. 349 C, *ὑπόλογον τίθεσθαι* in the same sense. **18** *ὅτου . . . ἔστιν*, "who is good for something": so Legg. 9, 856 C, *πᾶς γὰρ ἀνὴρ, οὗ καὶ σμικρὸν ὄφελος*. See Crito 46 A. — *ἀλλ' οὐκ* = *ἀλλ' οὐκ οἶει δεῖν*. **19** *πράττει τι*: the pronoun *τι* is added on the authority of only one ms.; but even if there were no ms. authority for it we should be obliged to add it, as *πράττειν*

cannot be used absolutely in the sense of "to be doing." On account of the identical sound of the last syllable of *πράττη* (*pratti*), the pronoun was omitted by the scribes. **21** τῶν ἡμιθέων = τῶν ἡρώων. Hesiod Opp. 158, ἀνδρῶν ἡρώων θεῶν γένος οἱ καλέονται ἡμιθεοί. **23** παρὰ . . . ὑπομεῖναι, "rather than he would submit to anything disgraceful." **25** θεὸς οὔσα: and being a goddess she was sure to know the truth. οὕτωςί πως is added because the words are not quoted literally, but only in their general sense. See Hom. Il. 2, 70 ff. **26** Πατρόκλη: G. 184, n. 4.

Page 20, **3** ὁ δέ leaves the constr. begun above with ὥστε. This irregularity is due to the interposition of the quotation from Homer. **6** τεθναίην: G. 251; H. 721, 1. **8** μὴ αὐτὸν οἶει, a question like 25 A. G. 282, 2; H. 829. **10** In ἡ ἡγησάμενος . . . ταχθῇ we have again a slight irregularity of construction, such as we have already noticed many times in our author. The regular constr. would be ἡ ὑπ' ἀρχοντος κελευσθεῖς. Stallb. quotes an instance precisely analogous to the one in the text: Demosth. de Rhod. lib. § 23. **13** πρὸ τοῦ αἰσχροῦ, "in preference to disgrace." Phaed. 99 A, εἰ μὴ δικαιότερον ᾧμην καὶ κάλλιον εἶναι πρὸ τοῦ φεύγειν. See also Crito 54 B. **14** ἂν εἴην εἰργασμένος: The same apod., in either the Indic. or Opt., may take one protasis in the Indic. referring to *present* or *past* time (here εἰ . . . ἔμενον) and another in the Optat. (εἰ . . . λίποιμι, l. 22), referring to a supposed future case. M. & T. 54, 3. Rem. Here εἰ in l. 15 serves for both protases. **16** ὑμεῖς εἰλεσθε: the assembly of the judges is here addressed as representing the whole people.—ἀρχεῖν: G. 265; H. 765.—ἐν Ποτιδαῖα—Δηλίω: Potidaea, a Corinthian colony in Chalcidice, rebelled against the supremacy of the Athenians in 432, and after the Potidaeans with their allies from the Peloponnesus had been beaten by the Athenians under Callias (who lost his life in the battle), the town was besieged by sea and land. After a two years' siege the town was surrendered. In the battle of Potidaea Socr. saved the life of Alcibiades. The battle of Amphipolis (an Athenian colony on the Strymon in Thracia) took place in 422. Cleon perished in the flight, and Brasidas paid for his victory with his life. Delium was a sanctuary of Apollo, near Oropus in Boeotia. The battle in which the Athenians were defeated by the Boeotians, and their general Hippocrates was killed, falls into the year 424. In this battle also

Soer. distinguished himself by his bravery, and especially in the retreat, when it is related that he saved Xenophon's life. **21 δε**: a mere repetition of *δε* in line 19. **22** On hearing the words *λείπομι τὴν τάξιν*, an Athenian would immediately be reminded of the *λειποταξίου* (or *λειποτ. γραφή*), which was punished with the loss of the rights of citizenship (*ἀτιμία*). See *Astrateias Graphe* in the Dict. of Antiq.

Page 21, **1 ἃ οὐκ οἶδεν**: sc. *τις*, but the third person sing. is often used in a general sense without the pronoun. So again below B and 39 D. **2 οὐδ' εἰ**, "not even if." Far from being the greatest evil of all, we know not even if death be not the greatest boon of all. **3 ὥς εἰ εἰδότες**, "as if they knew well." **4 τοῦτο** is the nom., "and is not this ignorance?"—*αὕτη ἡ ἐπονείδιστος*, the same as was censured so sharply above 21 D. **7 εἰ δὲ**, "if indeed." **8 τοῦτ' ἄν**, sc. *φαίην εἶναι* or *εἶην*. **11 πρὸ τῶν κακῶν**: see on 28 E, *πρὸ τοῦ αἰσχροῦ*. **13 εἰ . . . ἀφίετε** (imperfect): this protasis naturally expects *ἄν* with the imperfect in the apod., but owing to the intervening clauses and the repetition of the protasis in another form (*εἰ . . . εἵποιτε*, l. 19, and *εἰ . . . ἀφίετε*, l. 23) it finally appears as *εἵπομ' ἄν*. **14 τὴν ἀρχήν**, lit. "from the very beginning," i. e. "altogether," but so only in a negative sentence. G. 160, 2; H. 552. **16 ἀποκτείνειν**, "to sentence to death": in Xen. Mem. 4, 8, 5, *ἀποκτείνειν* is opposed to *ἀπολύειν*. **17 διαφευξοίμην**: M. & T. 26; G. 202, 4.—*ἄν . . . ἐπιτηδεύοντες . . . διαφθαρήσονται*: the particle (*ἄν*) belongs to the participle (*ἐπιτηδεύοντες*) = *ἤδη ἂν ὑμῶν οἱ υἱεῖς ἐπιτηδεύοιεν ἃ Σ. δ. καὶ πάντες παντάπασιν διαφθαρήσονται*. So CRON., but GOODWIN (M. & T. 37, 2, n. 1; Gram. 208, 2, end) connects *ἄν* with *διαφθαρήσονται* and RIDDELL says, "*ἄν* here belongs to *διαφθαρήσονται*, and to refer it to *ἐπιτηδεύοντες* is a shift which will not apply to other passages, and dislocates this." **21 ἐφ' ὅτε** with a foll. inf. "upon the condition that." M. & T. 99; G. 267; H. 813, Examples.—*ἐν . . . ζητήσῃ*, "in this search," viz., for one wiser than yourself: Hirschig writes *ἐν ταύτῃ τῇ ἐξετάσει* (see 28 E, 23 B, 38 A), and it is possible that Plato actually wrote so, though it is impossible to prove that he did not write what our mss. give. **24 ὅτι** performs here the same office as inverted commas in modern languages.—*ἀσπάζομαι καὶ φιλῶ*, lit. "I embrace and kiss you," i. e. "I have the greatest respect and love for you."

Stallb. quotes other instances: Lysis 217 B; Legg. 3, 689 A. **25** *πείσομαι . . . τῷ θεῷ*: see Acta Apost. 5, 29, *πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις*. **26** *οὐ μὴ παύσωμαι*, M. & T. 89, 1; G. 257; H. 845.

Page 22, **3** *ισχύς* is here strength of mind, as appears from the antithesis of the striving after riches, praise, and glory. Cron. cites Xen. Anab. 7, 3, 19 for *τῆς μεγίστης*, etc. — **4** *ἔσται*: M. & T. 45; G. 217. **12** *νεωτέρῳ* — *ποιήσω*: the dative with *ποιεῖν* expresses for whom something is done, the acc. denotes at whom it is done. Cf. Xen. Anab. 3, 2, 24, *καὶ ἡμῖν* (for us) *γ' ἂν οἶδ' ὅτι τρις ἄσμενος ταῦτ' ἐποίησε, εἰ ἐώρα*. **17** *τῷ θεῷ*: see n. on 18 B, *τὰ μετέωρα φροντιστής* (and G. 185; H. 595, d.), and comp. below D, *τὴν τοῦ θεοῦ δόσιν ὑμῖν*. Euthyphr. 14 D, we have precisely the same expression, *ὑπηρεσία τοῖς θεοῖς*. **20** *πρότερον*, sc. *ἢ τῆς ψυχῆς*, as is readily supplied from *ὡς τῆς ψυχῆς*. — *μηδέ* connects *οὕτω σφόδρα* with *πρότερον*; if it were *μήτε*, it would add a third sentence to the two preceding, *μήτε . . . μήτε*. **21** *λέγων ὅτι, κ. τ. λ.*: Examples of speeches of Socr. to this effect are found in Xenophon; see also the beautiful conversation in the Euthydemus, Chs. VIII. — X., which will show in what sense Socr. says *ἐξ ἀρετῆς τὰλλα ἀγαθὰ τοῖς ἀνθρώποις γίγνεται*: the value of our so-called goods consisting not in the possession, but in the proper use of them. The sentiment here blamed by Socr. occurs, however, as early as in the sentences of Theognis 629, *πλήθει δ' ἀνθρώπων ἀρετὴ μία γίγνεται ἥδε, Πλουτεῖν τῶν δ' ἄλλων οὐδὲν ἄρ' ἦν ὄφελος, κ. τ. λ.*, and in the expression quoted by Pindarus Isthm. 2, 11, *χρήματα, χρήματ' ἀνὴρ*. At Athens this view gained ground rapidly in the time of the Peloponnesian War, when there was a general decay of morals: Thuc. 2, 53. Cron. **24** For *εἰ διαφθείρω* comp. p. 14, l. 18, *εἰ — ὠφελοῦσιν*. **26** *πρὸς ταῦτα*, “having due regard to this” = “therefore.”

Page 23, **1** *ὥς . . . ποιήσοντος*, “as you may be sure that I shall never do,” etc. For the part. fut. with *ἂν* see Crito 53 C, *ἂν φανείσθαι*. M. & T. 41, 4; G. 208, 2 and 211, note; H. 710, b, 803. **2** *πολλάκις τεθνάναι* recurs below 41 A. Dem. Phil. 3, 65, *τεθνάναι δὲ μυριάκις κρεῖττον ἢ κολακεία τι ποιῆσαι Φιλίππου*. **5** *μὴ θορυβεῖν* is added as an explanation of *οἷς ἐδεήθην ὑμῶν*. — *οἷς* (both) = *ἐκείνοις* ᾧ. **13** *ἀμείνονι ἀνδρὶ*: the dat. stands after *θεμιτὸν εἶναι* in the same manner as after *ἔξεστί μοι*: cf. Phaedo 67 B, *μὴ καθαρῷ γὰρ*

καθαροῦ ἐφάπτεσθαι μὴ οὐ θεμιτὸν ἦ. **14** ἀτιμώσαιεν is the reading given by Stob. Sermon. 5, 126: the mss. of Plato having ἀτιμάσαιεν. Cf. Rep. 8, 553 B, εἰς δικαστήριον ἐμπεσόντα ὑπὸ συκοφαντῶν ἢ ἀποθιγνόντα ἢ ἐκπεσόντα ἢ ἀτιμωθέντα καὶ τὴν οὐσίαν ἀποβαλόντα, where καὶ between ἀτιμωθέντα and ἀποβ. indicates that loss of the rights of a citizen and confiscation of fortune were generally combined. **17** ἐπιχειρεῖν ἀποκτ. is epexegetis of ἃ οὗτος νυνὶ ποιεῖ. **22** The words εἰ καὶ γελοιότερον εἰπεῖν, "though it may sound somewhat ridiculous," qualify the expression προσκείμενον ὑπὸ τοῦ θεοῦ = προστεθειμένον ὑπὸ τ. θ.: see n. on 17 A, πεπόνθατε, and directly afterwards we actually have the act. προστεθεικέναι. προστίθηναι often has the meaning "to place near in order to urge on." **25** ὑπὸ μύωπός τινος admits of a twofold explanation, (1) by a spur, (2) by a gadfly; Stallb. is in favor of the latter, because προσκείσθαι is nowhere used of a rider spurring his horse; but this is by no means cogent, as the simile is not fully worked out and the single expression should not, therefore, be weighed too nicely. Stallb. talks, moreover, of the *imaginis elegantia*; but to my taste, comparing one's self to a gadfly does not seem very elegant. But Socr. means to liken himself neither to a spur nor to a gadfly; but as a lazy horse requires a spur to quicken its pace, so the city requires Socr. to rouse it out of its lethargy and slothfulness.

Page 24, **3** προσκαθίζων at the end of the sentence reverts to προσκείμενων at the beginning. **6** οἱ νυστάζοντες ἐγαιρόμενοι, *velut dormitantes cum excitantur* (F. A. Wolf). **7** εἶτα often stands where we should rather expect καὶ: e. g. Xen. Mem. 2, 2, 14, τοὺς ἀνθρώπους φυλάξῃ, μὴ σε αἰσθόμενοι τῶν γονέων ἀμελοῦντα πάντες ἀτιμάσωσιν, εἶτα ἐν ἐρημίᾳ φίλων ἀναφανῆς. — δεδόςθαι: M. & T. 93 and n. 1; G. 261, and note. **11** οὐ . . . ἔοικε is justly translated by Stallb. *superare enim videtur naturam humanam*, as ἀνθρώπινος generally denotes humanly weak. **13** ἀνέχεσθαι, "to hold one's self above," "to disregard," is frequently constr. with a gen. of a participle: Krüger 56, 6, 2, quotes from Eur., πῶς πατὴρ Τέκνον θανόντος ῥαδίως ἀνέχεται; **18** εἶχον is the reading of the better class of mss.; see 34 B, τάχ' ἂν λόγον ἔχοιεν; inferior mss. give εἶχεν (sc. αὐτό), which may be supported by many analogous passages, and would be equally correct, though this alone is no reason for putting it into the text against the authority of the best mss. **20** ἀπα-

ναιοσχυντήσαι, "do with all one's impudence." The particip. **παρασχόμενοι** is an epexegetis of **τούτο**: cf. *Crito* 53 c, *ἀναιοσχυντήσεις διαλεγόμενος*. **23** τὸν μάρτυρα παρέχομαι = παρέχομαι μάρτυρα καὶ ὁ μάρτυς ὃν παρέχομαι ἱκανός ἐστι. This will explain why we have an article with *μάρτυρα*. **25** πολυπραγμονῶ, "give myself a great deal of trouble." In other passages Plato uses this word of the distracting stir and commotion in the busy life of most men, in opposition to philosophical meditation and studies, e. g. *Gorg.* 526 c, *ἀνδρὸς φιλοσόφου τὰ αὐτοῦ πράξαντος καὶ οὐ πολυπραγμονήσαντος ἐν τῷ βίῳ*. Here we perceive a certain irony in the use of the word, inasmuch as Socrates' πολυπραγμοσύνη sprang from the endeavor to accomplish the mission entrusted to him by God, i. e. *τὰ αὐτοῦ πράττειν*. See also 33 A. **CRON.** **26** ἀναβαίνων εἰς τὸ πλήθος: cf. 17 D, *ἐπὶ δικαστήριον*. The *panyx*, where the assemblies of the people took place, had a high situation; it is not, therefore, necessary to supply *ἐπὶ τὸ βῆμα*.

Page 25, **2** ἐπικωμῶδῶν, "treating it in the manner of comic writers," in so far as Meletus put his own construction on Socrates' *δαιμόνιον*, in speaking of *καὶνὰ δαιμόνια*, without taking the trouble to ascertain what Socrates really meant by his *δαιμόνιον*. Upon this subject see RIDDELL's *Apology*, Appendix A. **5** The reading of the best mss. is **τούτο**, not *τούτον*, which the old editions have: **τούτο** is, of course, dependent on *πράττειν*. For μέλλω we should then supply the fut. infinit. *πράξειν*. **8** *πάλαί . . . πάλαί*: the iteration of the word gives greater emphasis to the whole passage. An Athenian citizen took part in all public transactions after attaining the twentieth year of his age. **9** The pluperf. *ἀπολώλη* and *ὠφελήκη* (pure Attic instead of *ἀπολώλειν* and *ὠφελήκειν*) are here given by the best mss. (Bodl. m. pr. Ven. b.). Plato uses the form in *η* in preference to that in *ειν*. *G.* p. 92 (fifth paragraph from the bottom) and § 101, n. 2; *H.* 351, *Rem.* a, end, and 311. **12** *πλήθει* = *δημοκρατία*. **15** καὶ εἰ, "even if," *εἰ καὶ*, "although." **20** οὐδ' ἂν ἐνὶ is more emphatic than *οὐδενὶ ἂν*: cf. *Gorg.* 512 E, *τὴν εἰμαρμένην οὐδ' ἂν εἰς ἐκφύγοι*. **21** ὑπεικάθοιμι: *verba in athen, éthein, et úthein exeuntia denotant actionis quandam intentionem vel in diuturnitate vel in perpetuitate vel in virium contentione aliqua conspicuam*. STALLB. **22** μὴ ὑπέικων (= *εἰ μὴ ὑπέικοιμι*): *G.* 283, 4; *H.* 839. — ἅμα καὶ ἅμα ἂν: the first ἅμα belongs to ὑπέικων, the

second to ἀπολοίμην, and ἅμα — ἅμα as correlatives occur also in other passages and phrases, e. g. in the expression ἀμ' ἔπος ἀμ' ἔργον (*dictum factum*), and Xen. Cyr. 3, 1, 15, ὅρα μὴ ἅμα τε εὖ ποιήσης καὶ ἅμα οὐ φίλον νομίσωσιν. Comp. Gorg. 496 c, ἅμα τε ἀπαλλάττεται ἄνθρωπος καὶ ἅμα ἔχει. 497 b, ἅμα διψῶν τε καὶ ἅμα ἡδόμενος. **23 φορτικά καὶ δικανικά** is an expression sufficiently protected by the parallel passage, Gorg. 482 E, where we have φορτικά καὶ δημηγορικά, which is then explained ἃ φύσει μὲν οὐκ ἔστι καλά, νόμῳ δέ. φορτικά is then “vulgar” or “common,” and δικανικά means words commonly heard and used in courts of justice. Hermann adds οὐ before δικανικά, saying *quis credat, Socratem qui statim a principio se ξένως ἔχειν τῆς ἐνθάδε λέξεως professus est, nunc judicialia verba promittere?* but Riddell justly observes that the speech in point of fact betrays abundant knowledge of technicalities, cf. 34 A, εἰ δὲ τότε, κ. τ. λ. **25 ἐβούλευσα**, “I was in the council” of the 500: members of the 500 were chosen by lot, and it was their principal business to prepare the resolutions to be laid before the assembly of the people; these were called *προβουλευματα*. “The ten phylae, of which this senate consisted, performed one after the other (the order being annually settled by lot) the functions of the *πρυτανεία*, so that each was charged with this for at least 35 (and in leap-years 38) days in the year. Out of these 50, one was chosen by lot *ἐπιστάτης* for each day; he took care of the keys of the treasure of the state, the archives and the great seal, and also presided in the council and the assembly of the people.” Hermann, *Antiquities*, § 127. “It was the duty of the prytane, and especially of the *ἐπιστάτης*, to introduce bills for the consideration and decision of the people (*ἐπιχειροτονίαν διδόναι* or *ἐπιψηφίζειν*), or to refuse doing so. Socrates belonged to the *δῆμος Ἀλωπεκῆ* of the *φυλὴ Ἀντιοχίς*, which was in the last place of the official order. *Ἀντιοχίς* is bracketed, being merely a gloss added for the sake of explanation, but not quite in accordance with correct usage. The general difference between *ἡρξά* and *ἡρχον*, *ἐβούλευσα* (*senator factus sum*) and *ἐβούλευον* (*senator eram*) does not hold good for this passage.” CRON. The correct usage would be ἡ φυλὴ ἡ Ἀντιοχίς, and it is not impossible that Plato wrote so.

Page 26, **1 ὅτε ὑμεῖς, κ. τ. λ.**: “After the victory of the Arginusae (Ol. 93, 3 = 406 B.C.) the generals were accused of neglect-

ing their duty by omitting to collect the bodies of the dead and save the shipwrecked. In their defence they maintained that the part of the fleet which had been left behind for this purpose, while they themselves went in pursuit of the enemy, had been prevented by a storm from carrying out the task assigned to them. How far they were guilty or not it is difficult to settle, though there seem to be many arguments to prove them to be innocent; but thus much is certain, that the proceeding against them was illegal for two reasons: 1, because the people decided the cause, and not the proper magistrates under whose cognizance it ought to have come; and 2, that the generals were all sentenced together (*ἀθρόους κρίνειν* = *μὴ ψήφῳ ἅπαντας*) instead of pronouncing judgment over them one by one (*δίχα ἕκαστον*), as would have been the course of the law, in consequence of which proceeding no time was left to the accused for preparing their defence. Soon afterwards the people rued their injustice, and called the instigators of the whole proceeding to a severe account. See Xen. Hellen. 1, 6, 33 ff, and the whole seventh chapter." CRON. — **τοὺς δέκα στρ.** is not a correct statement: if we credit Xenophon, only eight were really involved in the accusation, and only six of these were actually executed, the two others not having returned to Athens. **2 ἀναιρεῖσθαι** is a frequent expression for gathering up the dead bodies: here it is also used for picking up the shipwrecked (see Xen. 1, 7, 11). — **τοὺς ἐκ τῆς ναυμαχίας** is explained as = *τοὺς ἐν τῇ ναυμαχίᾳ*. But constructions of this kind are only possible if the idea of the verb involves the notion of removal (as in *τοὺς ἐκ τῶν πόλεων λαβών*, Xen. Anab. 1, 2, 3), or being left after some event, as here. Cf. also Lach. 184 A, *ἦν δὲ γέλωσ καὶ κρότος ὑπὸ τῶν ἐκ τῆς ὀλκάδος*, when the laughter proceeds from the galley. **3 ὥς — ἔδοξε:** comp. Xen. Hellen. 1, 7, 12, *καὶ οὐ πολλῶ χρόνῳ ὕστερον μετέμελε τοῖς Ἀθηναίοις*. **5 ἠναντιώθην**, sc. *ὑμῖν*, which is added in many editions, though it has not the sanction of the best mss. The words *καὶ ἐναντία ἐψηφισάμην* stand, it is true, in all mss., but seem nevertheless a mere gloss, since *τὸ ψηφίσεσθαι* is not part of the duties of the *ἐπιστάτης* (and such Socrates was on that very day, see Xen. Mem. 1, 1, 18), but only *τὸ ἐπιψηφίζεν*: see note on *ἐβούλευσα* above. — **μηδέν:** G. 283, 6; H. 838. **6 ἐνδεικνύναι καὶ ἀπάγειν:** the proceedings of the *ἐνδείξεις* and *ἀπαγωγή* were of a summary nature, inasmuch as the

defendant was then at once seized by the *ἐνδεκα* (unless he could give good securities) and the process against him instituted. *ἐνδειξις* was mostly used against those who arrogated to themselves political rights not belonging to them; *ἀπαγωγή* (actual leading to prison) against those who were caught in the deed itself. **7** τῶν ῥητόρων: see note on p. 12, l. 8. — ὑμῶν . . . βοώντων: again the judges are treated as the representatives of the whole people. Cf. Xen. Hell. 1, 7, 12, τὸ δὲ πλῆθος ἐβόα δεινὸν εἶναι εἰ μὴ τις ἑάσει τὸν δῆμον πράττειν ὃ ἂν βούληται. **9** μεθ' ὑμῶν γενέσθαι, *a vobis stare*. **13** πέμπτον αὐτόν, "myself and four others." — εἰς τὴν θόλον: ἡ θόλος was the name of a round building near the βουλευτήριον, which served as a dining-hall for the prytanes. **14** Λέων ὁ Σαλαμίνιος, a rich Athenian citizen, had fled to Salamis to avoid the cruelty of the Thirty, but fell into their hands and was killed: see Xen. Hell. 2, 3, 39. **15** ἔν' ἀποθάνει should, of course, be translated as if it were ἔν' ἀποκταθείη, which would not be good Greek. **16** ἀναπλήσαι, lit. "to fill"; but ἀναπιμπλάναι often has the secondary meaning "to sully, to pollute." Cron renders it *contaminare*; Riddell, "to implicate." The construction of αἰτιῶν is that of G. 172; H. 575. **18** The expression ἐμοὶ θανάτου μέλει οὐδ' ὅτι οὖν is very strong, especially in court, where a defendant would be rather expected to implore the judges to spare his life: hence the words εἰ μὴ . . . εἰπεῖν, "were it not too rude" to be so outspoken. Stallb. appropriately says, *loquitur Socr. perinde ac si rem non enuntiaret, quam tamen enuntiat; similiter* Euthyd. p. 283 E. **20** τὸ πᾶν is used adverbially = *omnino*. **21** ἐκείνη ἡ ἀρχή = ἐκεῖνοι οἱ ἄρχοντες, viz. οἱ τριάκοντα. **25** διὰ ταχέων, as the Thirty remained in power for only eight months. — ἂν . . . ἀπέθανον, εἰ . . . κατελίθη: M. & T. 49, 2; G. 222. **26** ὑμῖν is the reading of the mss., which I have kept, as it cannot be denied that it gives good sense; but, on the other hand, Hermann's conjecture ὑμῶν seems plausible enough, when we consider that in other passages also Socrates appeals to the direct testimony of the judges themselves: see 17 c; 19 d.

Page 27, **2** ἔπραττον and ἐποιούμην denote continuity. **7** φανούμαι: viz. when my life is examined. — τοιοῦτος is explained by the foll. part. *ἐνγχωρήσας*. **12** τὰ ἑμαυτοῦ: his business is many times stated to be the exposure of those who seemed to be wise, but

were not, and the persuasion of all to regard virtue. **14** μὴ λαμβάνων δ' οὐ = εἰ δὲ μὴ λαμβάνω, οὐ διαλέγομαι. **16** ἕάν τις = παντὶ ὅστις ἄν. **17** τούτων belongs, of course, to τις: Socrates means above all Alcibiades and Critias, whose misconduct was often laid to the charge of their master: see Xen. Mem. 1, 2, 12 ff, 16, 39. **18** αἰτίαν ὑπέχω, "I bear the blame." **19** ὑπεσχόμεν μὴδέν, showing the difference between the teaching of Socrates and that of the Sophists. **21** ἰδίᾳ, "singly," as appears from the antithesis οἱ ἄλλοι πάντες. **25** The sentence beginning with ὅτι is an epexegetis of πᾶσαν τὴν ἀλήθειαν. The dative ἐξεταζομένοις is governed by χαίρουσιν. **27** οὐκ ἀηδές, a litotes for ἡδιστον; so again 41 B. **28** ὡς ἐγὼ φημι, "as I maintain."

Page 28, **4** εὐέλεγκτα, "easy to prove," from ἐλέγχειν in the sense of investigating and examining; the common meaning, however, of εὐέλεγκτος is "easy to refute." — εἰ γὰρ δὴ, "for if indeed" (as my accusers say that I do). **6** δήπου, "of course, naturally": if the charge brought against me by my accusers were true, it would naturally follow that, etc.; but as this consequence does not take place, the charge itself must be without foundation. **8** ἀναβαίνοντας: see on p. 2, l. 11. **9** εἰ δέ corresponds here to a preceding εἴτε, just as in other passages οὐδέ to οὔτε: see below 40 D, εἴτε μηδεμία αἰσθησίς ἐστιν . . . 40 E, εἰ δ' αὖ οἶον ἀποδημήσαι. **11** ὑπ' ἐμοῦ: see on p. 1, l. 3. **12** μεμνήσθαι, here in the sense of μνησικακεῖν, which may have caused the gloss καὶ τιμωρεῖσθαι (see also above κατεγορεῖν καὶ τιμωρ.): in this instance we have the evidence of no less than 17 mss., in which the words in question are omitted. **πάρεσιν ἐνταυθοῖ**, "have come hither," their presence being the result of previous motion; so Xen. Anab. 1, 2, 2, παρήσαν εἰς Σάρδεῖς; cf. also Arist. Clouds, 814, ἐνταυθοῖ μενεῖς. From expressions like these arose the doctrine of the ancient grammarians, that ἐνταυθοῖ and ἐνταῦθα might be used indiscriminately (Hesych. ἐνταυθοῖ. ἐνταῦθα). See below 36 C, ἐνταῦθα οὐκ ἦα. **14** Κρίτων is the same person whose name is prefixed to the dialogue which we have edited after the Apology. — **δημότης** from Ἀλωπεκὴ, above 32 B. — **Κριτόβουλος** is more than once mentioned by Xenophon in the Memorabilia. **15** Λυσανίας ὁ Σφήττιος from the δῆμος Σφήττος in the φυλὴ Ἀκαμαντίς. Aeschines was the author of several dialogues in the manner of Socrates, celebrated for their sprightly composition.

16 Ἀντιφῶν ὁ Κηφισιεύς (from the δῆμος Κηφισιά in the φυλὴ Ἐρεχθίδης) not to be mistaken for the famous orator and statesman, who was a Rhamnusian. Epigenes is also known from Xen.'s Mem., in which Socrates recommends to him gymnastics as good for both body and soul. **17** τοῖνον, iam vero: potuit hic tanto rectius poni quod Socrates, posteaquam patres non nullorum discipulorum suorum nominavit, deinceps etiam fratres et cognatos quosdam recenset, ut ipse antea indicavit. STALLB. **19** Θεοξοτίδου seems the genuine form of the name, not Θεοσδοτίδου, which Stallb. has; others again prefer Θεοξωτίδου (with the Bodl.). Nicostratus and Theodotus are not mentioned in any other passage in Plato or other writers. **20** καταδεσθῆναι, "cannot entreat him to desist from witnessing against me"; the prep. κατὰ here expresses "against one's conviction," comp. καταχαρίζεσθαι below 35 c. **21** Paralus is not mentioned anywhere else. Of Theages we hear in the Republic that his ill-health prevented him from taking part in political life after the example of his father. Aeantodorus occurs nowhere else. Apollodorus (called ὁ μανικός from his vehement attachment to Socr.) is repeatedly mentioned in Plato and Xenophon.

Page 29, **1** ἐχρῆν: M. & T. 49, 2, n. 3; G. 222, n. 2; H. 703. **3** ἐγὼ παραχωρῶ, "I-allow it," by offering Meletus part of his own (Socrates') time for making his defence. For this a common phrase is παραδίδωμι τὸ ὕδωρ: cf. Aesch. contra Ctes. § 165, παραχωρῶ σοι τοῦ βήματος, ἕως ἂν εἴπῃς. The time for speaking was measured by a clepsydra. **5** τῷ διαφθείροντι is added with much irony: so Euthyphr. 3 A, Μέλητος ἵσως πρῶτον μὲν ἡμᾶς ἐκκαθαίρει τοὺς τῶν νέων τὰς βλάστας διαφθείροντας, ὥς φησι. **8** λόγον ἔχουεν, "would have reason," i. e. would seem justified. **10** ἀλλ' ἡ is often used after negative expressions and especially after ἄλλος: e. g. Phaed. 81 B, ὥστε μηδὲν ἄλλο δοκεῖν εἶναι ἀληθὲς ἀλλ' ἡ τὸ σωματοειδές. **11** ξυνίσασι Μελήτῳ — ἀληθεύοντι: they know as well as Meletus himself that he lies, and as well as myself that I speak the truth, i. e. they are fully aware that M. lies, and that I speak the truth. On the use of the participles see G. 280; H. 799. **13** α — ἀπολογεῖσθαι, "what I have to say in my defence." **15** ἀναμνησθεὶς ἑαυτοῦ, "remembering himself," i. e. his own conduct. — ἂν . . . ἀγανακτήσειεν . . . εἰ . . . ἐδεήθη: M. & T. 54, 1; G. 227. **16** ἐλάττω, i. e. one in which his life was not imperilled. **18** ἀναβιβασάμενος,

having brought up with himself" or "for his own benefit"; ἀνα-
sc. ἐπὶ τὸ βῆμα, 17 E. **20** ἄρα, "as might have been expected": for
other instances of this sense of ἄρα see below, 37 D; Crito 46 D;
50 E; 51 A. **21** καὶ ταῦτα: H. 508, b. **22** αὐθαδέστερον . . .
σχοίῃ, "might assume a haughty conduct towards me," because
Socrates' independent behavior might wound the pride of the judges.
26 ἄν (with λέγειν): G. 211; H. 783, b.

Page 30, **2** τὸ τοῦ Ὀμήρου, sc. ἀληθές ἐστι; or, with Cron and
Riddell (Digest, 14) make the phrase in appos. with the following
sentence, and translate, "in the words of Homer." G. 137, n. 3;
H. 501, 502. So Theaet. 183 E, Παρμενίδης δέ μοι φαίνεται, τὸ τοῦ
Ὀμήρου (to use Homer's words) αἰδοῖός τε ἅμα δεινός τε. In the
Odyssey τ 163 Penelope asks Odysseus for his parentage and adds,
οὐ γὰρ ἀπὸ δρυὸς ἔσσι παλαιφάτου οὐδ' ἀπὸ πέτρης. **4** καὶ υἱείς,
"and even sons." — τρεῖς, viz. Lamprocles, Sophroniscus and Me-
nexenus. Cf. Phaed. 116 B, καὶ ἠνέχθη παρ' αὐτὸν [Σωκράτη] τὰ
παιδία — δύο γὰρ αὐτῷ υἱεῖς σμικροὶ ἦσαν, εἰς δὲ μέγας. **5** οὐδένα
. . . . δεήσομαι: the negation in οὐδένα renders the addition of a
negative particle before δεήσομαι unnecessary, the sentence having
the same meaning as if it were ἀλλ' ὅμως οὐ δεήσομαι τίνα αὐτῶν ἀνα-
βιβασάμενος. **7** αὐθαδιζόμενος: see above, D, αὐθαδέστερον σχοίῃ.
The best mss. are here against the form αὐθαδιαζόμενος, which,
moreover, is not considered by the lexicographers to be good Attic.
8 ἀλλ' εἰ μὲν, κ. τ. λ.: In accordance with the two preceding parti-
ciples we should expect another partic. after ἀλλὰ, e. g. οἰόμενος or
νομίζων, but instead of this we have an independent clause, οὐ μοι
δοκεῖ. The deviation from the regular construction may have been
caused by the parenthetic sentence εἰ μὲν — ἄλλος λόγος. **9** ἄλλος
λόγος, *alia res est*, i. e. need not be taken into consideration here.
10 δ' οὖν, "but at any rate": see p. 1, l. 2. **12** τοῦτο τοῦνομα: see
23 A. **13** ψεύδος often occurs in opp. to ἀληθές, e. g. Euthyd. 272
A, ἐάν τε ψεύδος ἐάν τε ἀληθές ᾗ, and even with a subst. Polit. 281
B, παράδοξόν τε καὶ ψεύδος ὄνομα. — ἀλλ' . . . ἐστὶ, "but at all
events it is commonly believed." **14** τῶν πολλῶν ἀνθρώπων: see
above 29 B. **16** τοιοῦτοι ἔσονται, "shall be found to be such,"
i. e. shall be found to resort to unworthy devices to gain the favor
of the jurors. **20** ἀθ. ἐσομένων, gen. absol. without any subj., in
order to express the thought in an independent form. **25** οὗτοι at

the beginning of the apodosis possesses much force and emphasis. **26** ὑμᾶς χρή is the reading of the best mss., though commonly superseded in our texts by ἡμᾶς χρή, the reading of four inferior mss. ὑμᾶς may be defended by assuming an anacoluthic constr. for the following words, the author beginning his sentence as if he intended to continue οὐτε ἡμᾶς ποιοῦντας περιορᾶν. The sense is, "you should neither do so yourselves, when you happen to be the defendants (34 c), nor allow others to do so when you are judges." The iteration of ὑμᾶς is caused by ἡμεῖς in the preceding conditional clause.

Page 31, **3** εἰσάγοντος, sc. εἰς τὸ δικαστήριον, but the expression is commonly used of bringing on the stage, e. g. Legg. 8, 838 c, *ὅταν ἢ Θυέστας ἢ τινὰς Οἰδίποδας εἰσάγωσιν*. **6** χωρὶς δὲ τῆς δόξης, "but apart from appearance" (G. 182, 2; H. 589): after the καλόν (34 e) Socr. proceeds now to the consideration of the δίκαιον, a point more important than the first, as is here shown by οὐδέ. The second οὐδέ is *neque*; the first *nequidem*. **7** δεόμενον ἀποφεύγειν, "be discharged owing to entreaties"; in the same way we ought to have διδάσκοντα πείθειν, but the author prefers a different construction. **8** ἐπὶ τούτῳ, "for this purpose": the following infinitives serving to explain the pronoun. **9** καταχαρίζεσθαι τὰ δίκαια, "to administer justice according to favor": for the prep. κατὰ see note on καταδεσθῆναι p. 28, l. 20. **10** ὁμώμοκεν, sc. ὁ δικαστής. οὐ properly belongs to ὁμώμοκεν, as it would be μή if the negation belonged to the infin. **16** ὅσια is added because perjury is a sin against the gods: hence also the expression εὐσεβοῦεν a few lines before. — ἄλλως τε μέντοι occurs also in Arist. Clouds, 1267, ἄλλως τε μέντοι καὶ κακῶς πεπραγότε and similar ἄλλως τε πάντως, Aesch. Pers. 659; Prometh. 635; Eum. 725 s. **17** ἀσεβείας: G. 173, 2; H. 577, b. **18** τῷ δεῖσθαι βιαζοίμην, "forced you by my entreaties": in Greek the phrase gives the impression of an ὀξύμωρον, as entreating and compelling are in their nature diametrically opposite to each other. So πείθειν opp. to βιάζεσθαι, Rep. 6, 488 d, ἢ πείθοντες ἢ βιαζόμενοι τὸν ναύκληρον. **19** In the order of words in θεοῦς — εἶναι it should be observed that θεοῦς being the most important word of the whole sentence is placed at the beginning; the grammatical order is διδάσκοιμι ἂν ὑμᾶς μὴ ἡγεῖσθαι θεοῦς. **23** τῷ θεῷ: cf. p. 4, l. 8 at the end of the second chapter. **24** ἄριστα: H. 518, a.

In the interval between the two parts of the speech the judges

pronounced sentence as to the guilt or innocence of the defendant. The suit being what is called *ἀγὼν τιμητός* (see above, p. 67), the defendant had then to declare what punishment he himself thought he had deserved. This is the theme of the second part of the Apology.

25 τὸ μὴ ἀγανακτεῖν, *quod non indignor*, the infin. having an absolute construction, as *ξυμβάλλεται* properly requires the constr. εἰς τι: cf. Rep. 1, 331 B, τὸ μηδὲ ἄκοντά τινα ἐξαπατῆσαι ἢ ψεύσασθαι . . . μέγα μέρος εἰς τοῦτο ἢ τῶν χρημάτων κτήσις ξυμβάλλεται. 26 κατεψηφίσασθέ μου = ἐψηφίσασθε κατ' ἐμοῦ, "you gave sentence against me."

Page 32, 1 οὐκ ἀνέλπιστον, "not contrary to my expectation," a lit. for "just as I expected." *ἐλπίς* and *ἐλπίζω* are relative words, denoting both hope and fear: cf. Legg. 1, 644 D, πρὸς δὲ τούτοις ἀμφοῖν αὐτὸ δόξας μελλόντων, οἷν κοινὸν ὄνομα ἐλπίς. 4 οὕτω παρ' ὀλίγον: the adverb οὕτω is separated by the prep. from the adj., which it qualifies: so 40 A, πάνν ἐπὶ σμικροῖς = ἐπὶ πάνν σμικροῖς. — παρ' ὀλίγον means "with so little difference." The subj. of ἔσσεσθαι is τὸν ἀριθμόν, to be understood from the preceding sentence. 5 τριάκοντα is the reading of the best mss., though the old editions read *τρῆς*, a variation no doubt owing to the zeal of some emendator who was of opinion that a majority of thirty was by no means small, losing sight of the fact that thirty is after all merely one seventeenth of 501, the number of the judges. Diogenes Laërtius 2, 41, agrees with our passage in stating that 281 judges pronounced Socr. guilty. — μετέπεσον, *in aliam urnam cecidissent*. 6 ἀποπεφύγη: see references on p. 25, l. 9. 8 ἀνέβη — κατηγορήσοντες: the singular of the verb is against the rule, but not so rare as to oblige us to write *ἀνέβησαν* with Cobet and Hirschig. G. 135, n. 1; H. 511, h. 10 χιλίας δραχμάς: If the plaintiff obtained not even the fifth part of all the votes he became liable to a fine which amounted to 1000 drachmae in all public causes, and at the same time he forfeited the right of bringing an action of the same kind at a future time. Socr. says that Meletus alone and unassisted would not have obtained one fifth of the votes. This is expressed as if Meletus himself actually did not obtain one fifth, the rest being procured by Anytus and Lyco. It will now be clear why we have οὐ μεταλ. and not μή. 12 τιμᾶται — θανάτου are the words

of Meletus. **θανάτου, τίνος**: G. 178; H. 577, b, end. **13 ὑμῖν** is *dat. eth.* **14 τῆς ἀξίας**, sc. *τιμῆς*. **15 ὃ, τι μαθὼν** is the indirect form of *τί μαθὼν*, though with a causal meaning. *τί μαθὼν τοῦτο ἐποίησα* means "what should enter my head that I must needs do this." Transl. here, "in so far as the question is now what entered my head to make me restless all through life." M. & T. p. 221, bottom. **16 ὥνπερ οἱ πολλοί**, sc. *ἐπιμελοῦνται*, which is easily supplied from *ἀμελήσας*. Cron compares Herod. 7, 104, *οὐκ ἔῶν φεύγειν οὐδὲν πλήθος ἀνθρώπων ἐκ μάχης, ἀλλὰ μένοντας ἐν τῇ τάξει ἐπικρατεῖν ἢ ἀπόλλυσθαι*, where we have to supply *κελεύων*. **18 ξυνωμοσιῶν καὶ στάσεων**: *ξυνωμοσίαι* are the political parties and factions whose purpose was to bring about a change in the existing constitution: *στάσις* is then the change or revolution which sprang from the endeavors of the *ξυνωμ.* Events of this nature became very frequent in all Grecian communities ever since the Peloponnesian War. **19** The constr. *ἡγησάμενος ἑμαυτὸν — ἐπικεικότερον εἶναι* is a deviation from the general rule, which demands here the *nom. c. inf.* (Xen. Anab. 5, 4, 20, *ἱκανοὶ ἡγησάμενοι . . . ταῦτα πράττειν*): but cf. Lach. 184 B, *εἰ μὲν δειλὸς τις ὦν οἶοιτο αὐτὸν ἐπίστασθαι* and Soph. 234 E, *οἶμαι δὲ καὶ ἐμὲ τῶν ἔτι πόρρωθεν ἀφεστηκότων εἶναι*. **20 εἰς ταῦτ' ὄντα** is given by the best mss. (the Bodl. among the number) and should be kept, as the constr. seems sufficiently defended by the analogous constr. *παρεῖναι εἰς τι* (see on p. 28, l. 12), alongside of which we also find *παρεῖναι ἐν*, e. g. *ταῖς συνουσίαις* Protag. 335 B. The common reading is *ἰόντα*, and this is adopted by Stallb., though against the authority of the mss. *ἐνταῦθα* ἤα recurs directly: see also n. on p. 28, l. 12. Stallb. quotes Phileb. 57 B, *δοκεῖ τοίνυν ἔμοιγε οὗτος ὁ λόγος . . . ἐνταῦθα προβεβηκέναι*. Rep. 445 B, *ἐπεὶ περ ἐνταῦθα ἐληλύθαμεν*. **22 ἐπὶ δὲ τὸ ἰδίᾳ, κ. τ. λ.** The sentence is redundant in expression, especially in *ἰδίᾳ ἕκαστον* and *ἰὼν — ἤα*. But this is quite in harmony with the general character of Plato's style. **τό** agrees with *εὐεργετεῖν*. **27 ἔσοιτο**: M. & T. 26, and note 1, a; G. 203, n. 3, 217. **28 οὕτω** and *κατὰ τὸν αὐτὸν τρόπον* are parallel expressions.

Page 33, **3 καὶ ταῦτα**: "and that too." H. 508, b. **4 ἀνδρὶ πένητι εὐεργέτῃ**, *homini pauperi eidemque bene merito*. (Cron). *εὐεργέτης τοῦ δήμου* was an appellation often given to men of merit, and coveted even by kings as a special honor. **6 μᾶλλον . . . τρέ-**

πει οὕτως ὥς: the peculiarities of two different constructions are here united, viz. ὅ, τι μᾶλλον πρέπει ἢ τὸν and ὅ, τι πρέπει οὕτως ὥς. So also in a very similar passage, Rep. 7, 526 c. **7 ἐν πρυτανείῳ σιτεῖσθαι**: *cum interrogatus Socrates esset, respondit sese meruisse ut amplissimis honoribus et praemiis decoraretur, et ut ei victus cotidianus in Prytaneo publice praeberetur, qui honos apud Graecos maximus habetur.* Cic. de Or. 1, 54, 232. The πρυτανεῖον was under the acropolis on the northern side. **8 ἵππῳ**, i. e. κέλητι, a race-horse; **ξυωρίδι**, *biga*; **ζεύγει**, *triga*, and *quadriga*. It is unnecessary to add a note on the honors awarded to the victors in the great Olympic festivals, as this is sufficiently known from Horace. **11 οὐδὲν δέεται**, inasmuch as only rich citizens could venture to appear in the great national games, while Soer. was poor and would have valued the τροφή ἐν πρυτ. far more than a rich man. **16 ἀντιβόλησις** = *ικετεία*. See above Ch. XXIII. — The part. **ἀπαυθαδιζόμενος** is an epexegetis of the preceding παραπλησίως ὥς, κ. τ. λ. **18 ἐκὼν εἶναι** has the same sense as ἐκὼν alone, and is mostly used in negative sentences. M. & T. 100, n. 2; G. 268, n.; H. 775, a. **20 ὥσπερ . . . ἀνθρώποις**, e. g. the Lacedaemonians: cf. Plut. Apophth. Lac. s. t., Ἀλεξανδρίδου c. vi: ἐρωτῶντός τινος αὐτόν, διὰ τί τὰς περὶ τοῦ θανάτου δίκας πλείουσιν ἡμέραις οἱ γέροντες κρίνουσι, πολλαῖς, ἔφη, ἡμέραις κρίνουσιν, ὅτι περὶ θανάτου τοῖς διαμαρτάνουσιν οὐκ ἔστι μεταβουλεύσασθαι. In the same way, Thucydides, when he relates the death of Pausanias, observes, ἀλλ' οὐδ' ὥς οὐδὲ τῶν Εἰλωτῶν μηνυταῖς τισι πιστεῦσαντες ἡξίωσαν νεώτερόν τι ποιεῖν εἰς αὐτόν, χρώμενοι τῷ τρόπῳ ᾧ περ εἰώθασιν ἐς σφᾶς αὐτούς, μὴ ταχεῖς εἶναι περὶ ἀνδρὸς Σπαρτιάτου ἀνευ ἀναμφισβητήτων τεκμηρίων βουλευσαί τι ἀνέκестον. **27 τί δείσας** gives the reason for ἀδικήσῃν κ. τιμήσῃ. In English we should translate it as a complete sentence. — ἥ (sc. τιμήσομαι) **μὴ πάθω**: G. 215, A, 216; H. 739.

Page 34, **2 ὦν . . . ὄντων**: again we have a confusion of two constructions, viz. ἔλωμαι τι τούτων ἃ εὖ οἶδ' ὅτι κακὰ ἐστίν and ἃ εὖ οἶδα κακὰ ὄντα or with attraction ὦν εὖ οἶδα κακῶν ὄντων. — **ἔλωμαι**: M. & T. 88; G. 256; H. 720, c. So **τιμήσωμαι**, l. 8. **3 τοῦ** (i. e. τίνος) **τιμησάμενος** is C. Meiser's emendation; former editions read τούτου, though this has scarcely any grammatical construction, as τι does not stand in the sentence, but is only understood. See crit. notes. **4** For **αἰεί** see n. on p. 15, l. 2. The **ἔνδεκα** are thus defined

by Hesychius, ἄρχοντες, οἷς παρεδίδοντο οἱ θανάτῳ καταδικασθέντες. See also Corn. Nepos Phoc. 4. I have bracketed the words τοῖς ἐν-δεκα in agreement with Heindorf, Schleiermacher, and Bekker: cf. 39 E, οἱ ἄρχοντες. 5 καὶ δεδέσθαι, κ. τ. λ. Cf. the law mentioned by Demosth. c. Timocr. § 63, ἐὰν δ' ἀργυρίου τιμηθῇ, δεδέσθω [he shall be kept in prison] τέως (ἔως) ἂν ἐκτίσῃ ὃ, τι ἂν αὐτοῦ καταγνώσθῃ. 6 νῦν δῆ, "just now," referring to the words, τί με δεῖ ζῆν ἐν δεσμω-τηρίῳ; 7 ὁπόθεν ἐκτίσω: M. & T. 65; G. 236. 8 φυγῆς, "ex-ile, banishment." 9 εἰ . . . εἰμί: for the indicative see note on p. 14, l. 18. 13 ζητεῖτε, "endeavor." 14 ἄλλοι δὲ ἄρα, κ. τ. λ. is an independent clause, ironically added to the preceding depend-ent clauses. Stallb. justly translates *alii vero scilicet patientur*. 16 ἐξελθόντι, "having gone into exile." — τηλικῶδε ἀνθρώπῳ is more emphatic than τηλ. ὄντι: see p. 54, l. 2. — ἄλλην ἐξ ἄλλης, κ. τ. λ.: πόλιν is added in only one ms., and is by no means neces-sary for the expression, cf. Xen. Anab. 5, 4, 31, ἀναβοώντων ἀλλήλων ξυνήκουον εἰς τὴν ἐτέραν ἐκ τῆς ἐτέρας πόλεως. Cron justly observes that the expressions in the text remind the audience of the wander-ing life led by the Sophists, cf. Soph. 224 B, τὸν μαθήματα ξυνωνούμε-νον πόλιν τε ἐκ πόλεως νομίσματος ἀμείβοντα. 17 ζῆν is expegegesis of καλὸς ἂν μοι ὁ βίος εἴη. 24 ἡμῖν: dat. eth. G. 184, 3, n. 5; H. 599.

Page 35, 1 ἐξελθὼν ζῆν, "live in exile." — τουτὶ δῆ, "this in-deed," the acc. τουτὶ dependent on πείσαι. 4 ὥς: "on the ground that." G. 277, n. 2; H. 795, e. 6 τοὺς λόγους, "my conversa-tions." 8 ὁ δὲ ἀνεξέταστος, κ. τ. λ.: the sentence depends on ὅτι. ἀνεξέταστος is best translated, "not examining itself." — βίος βιω-τός, "a life worth the trouble to live it," comp. the simple ἀρ' οὖν βιωτὸν ἡμῖν ἐστι, Crito 47 D. 9 ταῦτα δ' ἔτι: δέ in the apodosis (G. 227, 2; H. 862, b) connects this with οὐ πείσεσθέ μοι ὥς εἶρ. above. 11 καὶ ἐγώ: After having shown that he neither may nor can give up the accustomed task of his life, whence it follows that he cannot live in exile, Socrates adds that he cannot ask for ban-ishment for the reason given above 37 B. With this he goes on to make a proposal which, properly speaking, he previously dis-claimed, though now he puts it forward in a form somewhat modi-fied. Cron. 14 εἰ μὴ ἄρα: see note on p. 1, l. 11. 16 μὲν ἀργυ-ρίου: not quite £4. 20 αὐτοὶ δ' ἐγγυᾶσθαι, sc. φασίν, to be sup-

plied from *κελεύουσιν*. **21** ἀξιοχρεῶ: they being men of fortune and substance.

The third part of the speech takes place after sentence of death has been passed.

22 οὐ πολλοῦ: inasmuch as Soer. had not long to live, in the common course of nature. **23** ὑπό: see on 17 A. Thucyd. 6, 46, πολλὴν τὴν αἰτίαν εἶχον ὑπὸ τῶν στρατιωτῶν. **24** ἀπεκτόνατε, "have sentenced to death": see above 29 B.

Page 36, **1** ὑμῖν τοῦτο ἐγένετο, sc. ἐμὲ τεθνάναι δὴ readily understood from the preceding words and actually added in many inferior mss. **2** πόρρω τοῦ βίου, "at an advanced stage of life": comp. the analogous expression πόρρω τῆς ἡλικίας, Gorg. 484 c. (G. 182, 2; H. 589). **6** ἀπορία λόγων, *inscientia dicendi*, Cic. de Or. 1, 54. **8** ὥστε αποφυγεῖν we translate "in order to—," though in Greek ὥστε expresses only the consequence, not the intention. After the phrase, πᾶν or πάντα ποιεῖν the constr. varies; as here, we have Phaed. 114 c, χρὴ πᾶν ποιεῖν, ὥστε ἀρετῆς καὶ φρονήσεως ἐν τῷ βίῳ μετασχεῖν, but on the other hand comp. Phaedr. 252 E, πᾶν ποιοῦσιν ὅπως τοιοῦτος ἔσται. See below 39 A. **10** τόλμης, in a bad sense: cf. 39 A, ἐάν τις τολμᾷ πᾶν ποιεῖν καὶ λέγειν. **18** ἐκείνως, sc. ἀπολογησάμενος. **22** ἀφείς: G. 226; H. 789, e. **23** μηχαναὶ . . . ὥστε: comp. μηχανᾶσθαι ὅπως, l. 19, and note on 38 D. **26** μὴ οὐ: M. & T. 46, n. 4; G. 218, n. 2.

Page 37, **1** ἀλλὰ πολὺ, κ. τ. λ.: The sentence should be completed in this manner, ἀλλὰ μὴ πολὺ χαλεπώτερον ἢ πονηρίαν ἐκφυγεῖν. **2:** In θάπτον . . . Θανάτου Θεῷ notice the alliteration. **6** For ὑπὸ τῆς ἀλ. see note on 17 A. ὠφληκότες = καταπεπεισμένοι. **9** μετρίως, "in the right (just) measure." **10** τὸ . . . τοῦτο, "respecting what is to come after this." **12** ἐν ᾧ μάλιστα: cf. Cic. de div. 1, 30, 63, itaque adpropinquante morte multo est diviniior [animus]: nam et id ipsum vident qui sunt morbo gravi et mortifero adfecti, instare mortem; itaque eis occurrunt plerumque imagines mortuorum, tumque vel maxime laudi student, eosque qui secus quam decuit vixerunt peccatorum suorum tum maxime paenitet. divinare autem morientis illo etiam exemplo confirmat Posidonius, etc. Comp. the noble words of the dying Gaunt in Shakespeare's Richard II. II. 1, 5 ff, O, but they say the tongues of dying men Enforce attention like deep harmony, etc. **15** οἶαν ἐμὲ ἀπεκτόνατε

presupposes the possibility of a constr. *τιμωρίαν ἀποκτείνειν*, and this seems to have arisen out of *τιμωρίαν τιμωρεῖσθαι* in the same way as *μάχην νικᾶν* or *ἡττᾶσθαι* results from *μάχην μάχεσθαι*.

Page 38, **1** *ὅπως ἔσται ὡς βέλτ.*, sc. *αὐτὸς ὁ ἐαυτὸν παρασκευάζων*. **5** *ὑπέρ*, "in defence of," not identical in sense with *περί*, which is substituted by Hirschig. — *ἐν ᾧ*, "as long as." **6** *ἄρχοντες* are the *ἐνδεκα*. — *οἱ*, sc. *εἰς τὸ δεσμωτήριον*. **8** *διαμυθολογήσαι* is a more expressive word than *διαλέγεσθαι*: cf. *Phaed.* 61 E; *ib.* 70 A. **10** *τὸ . . . ξυμβεβηκός*: *prolepsis*; H. 726. **14** *πάνν ἐπὶ σμικροῖς* = *ἐπὶ πάνν σμικροῖς*, see on 36 A. Stallb. quotes *Euthyd.* 305 C, *πάνν παρὰ πολλοῖς*. **17** *καὶ νομίζεται*, "and which is actually considered," *καί* being emphatic = *καὶ δὴ καί*. For the transition from an active to a passive constr. Cron compares *Charm.* 156 C, *ταῦτα οὕτω λέγουσί τε καὶ ἔχει*. **22** *μεταξὺ* serves here to enforce the sense of the participle as a part. imperf. *inter dicendum*: cf. *Theag.* 128 E, *λέγοντος σοῦ μεταξὺ γέγονέ μοι ἡ φωνή ἡ τοῦ δαιμονίου*. *Rep.* 1, 336 A, *καὶ διαλεγομένων ἡμῶν μεταξὺ ὥρμα ἀντιλαμβάνεσθαι τοῦ λόγου*. **24** *τί* — *ὑπολαμβάνω*: *solent enim apud Platonem si qui loquentes introducuntur se ipsos interrogare ac deinde ad ea, quae dubia videantur, ipsi respondere*. STALLB.

Page 39, **3** *τῇδε*, i. e. by dialectic. **5** *ἢ γάρ, κ. τ. λ.*: i. e. *ἢ γὰρ οἶον μὴδὲν εἶναι ἔστι τὸ τεθνάναι*: "the state of death is as it were non-existence." CRON. *οἶον* ("as it were") is parenthetical to the construction (and so in *οἶον ὕπνος, οἶον ἀποδημῆσαι* below). *τὸν τεθνεῶτα* is the sub. of *εἶναι* as well as of *ἔχειν*. RIDDELL. **6** *κατὰ τὰ λεγόμενα* denotes the descriptions of a future life given by the poets, who themselves based them on old traditions and beliefs of the people. In *Phaedo* 70 C (Ch. XV.) Socr., in a similar disquisition, starts again from a *παλαιὸς λόγος*. **7** *τῇ ψυχῇ* is more expressive than *τῆς ψυχῆς*, showing in what way the soul is affected by death. **8** *τοῦ τόπου τοῦ* is considered spurious by Cobet Var. *Lect.* p. 300, but unjustly, as *μετοίκησις τοῦ τόπου* is a justifiable construction instead of *μετ. ἐκ τοῦ τόπου*: comp. *μετοικεῖν* and *μεταβάλλειν* with an acc. Comp. also *Thuc.* 1, 2, 3, *διὰ τὰς μετοικίας ἐς τὰ ἄλλα*, with the notes of the editors. — *τοῦ ἐνθένδε* stands instead of *τοῦ ἐνταῦθα*, as the subst. *μετοίκησις* implies the idea of motion: see note on 32 B. — *εἴτε μὴδεμία* has its correlative below E in *εἰ δ αὖ*. **11** On account of the prolixity of the protasis *δέοι* is repeated,

and *ἀν* is put even three times, though the last *ἀν* before *εὐρεῖν* would alone be quite sufficient. — *ἐκλεξάμενον . . . καὶ . . . ἀντι-παραθέντα* are subordinate to *σκεψάμενον*, as may also be seen from the position of the copula. *σκεψ.* itself is subordinate to the inf. *εἰπεῖν*. **17** *μὴ δτι, ne dicam.* — *τὸν μέγαν βασιλέα*, the king of Persia. **18** *εὐαριθμήτους*, lit. easy to count, i. e. a very few. Hor. A. P. 206, *populus numerabilis utpote parvus*. — *πρός*, “compared to”: cf. 41 B, *τὰ ἔμμαντοῦ πάθη πρὸς τὰ ἐκείνων*. **23** *ὥς ἄρα* denotes a consequence naturally resulting from the theory that death is a migration to another place. **25** *Αἰδου*: H. 509, b.

Page 40, **2** *Μίνως, κ. τ. λ.*, is joined to the relative clause, and therefore put in the nom., though we should rather expect the acc. in agreement with *δικαστάς*. So Phaed. 66 E, *τότε ἡμῖν ἔσται οὐ ἐπιθυμοῦμέν τε καὶ φαμεν ἐρασταὶ εἶναι φρονήσεως*. — About the judges in Hades it will be useful to compare the passage Gorg. 523 E ss., where Minos, Rhadamanthys, and Aeacus are also mentioned. Triptolemus, the son of Eleusis, was considered by the Athenians as their teacher in agriculture and first legislator; Plato associates him and other heroes here with the three other judges, either adopting a local tradition of the Athenians, or freely modifying the mythological beliefs, as, indeed, he often does in his works. **6** *ἐπὶ πόσῳ, κ. τ. λ.*: Cicero, who, in his Tusc. 1, 41, translates most of the whole passage from Ch. XXXII., says here, *quanti tandem aestimatis?* **9** *Παλαμήδης*, son of Nauplius, king of Euboea, famous for his wisdom, was stoned to death by the Grecian army, owing to the false accusations brought against him by Odysseus. In Xen. Mem. 4, 2, 33, Socr. draws a parallel between himself and Palamedes, and consoles himself with the recollection of the injustice which P. had endured. **11** *ἀντιπαραβάλλοντι* we translate as if it were *ἀντιπαραβάλλειν*: comp. the similar constr. of *ἡδομαι*, *ἄμεινόν ἐστι, μεταμέλει μοι* with participles. **12** *οὐκ ἀηδής* = *ἡδιστον*, above p. 27, l. 27. **13** *τὸ μέγιστον* without *ἔστι*, cf. *τὸ δὲ δὴ μετὰ τοῦτο*, p. 37, 10. G. 137, n. 3; H. 501, 502. **16** Riddell proves that *ἄγοντα* is the genuine reading by comparing Legg. 635 A, where *ὁ τιθεὶς αὐτὰ* stands, though we should expect *ὁ θεὶς αὐτὰ*, and in much the same way Herod. 2, 33, 5, uses *τοὺς ἄγοντας* in the sense of “leaders,” where again we might expect *ἀγαγόντας*. *ἄγων* is in both instances used as a substantive, though it still governs the case of the verb.

So also Thuc. 1, 13, 6, Φωκαῆς Μασσαλίαν οἰκίζοντες almost = οἰκίσαντες. **18** At first sight, Stephanus' conjecture οὓς ἂν τις εἴποι might appear very tempting; but comp. the following passages (quoted by Stallb.): Gorg. 403 D, ἐπεὶ ποίω δικαίῳ χρώμενος Ξέρξης ἐπὶ τὴν Ἑλλάδα ἐστράτευσεν; ἢ ὁ πατὴρ αὐτοῦ ἐπὶ τοὺς Σκύθας; ἢ ἄλλα μυρία ἂν τις ἔχοι τοιαῦτα λέγειν. Phaed. 94 B, λέγω δὲ τὸ τοιόνδε, ὡς εἰ καύματος ἐνότος καὶ δίψους ἐπὶ τοῦναντίον ἔλκειν, ἐπὶ τὸ μὴ τίней· καὶ πείνης ἐνούσης ἐπὶ τὸ μὴ ἐσθίειν· καὶ ἄλλα μυρία που ὀρώμεν ἐναντιουμένην τὴν ψυχὴν τοῖς κατὰ τὸ σῶμα. **19** ἀμήχανον εὐδαιμονίας, "an immense piece of good fortune": cf. Theaet. 175 A, ἄτοπα αὐτῷ καταφαίνεται τῆς σμικρολογίας. Rep. 8, 567 E, ἡ μακάριον λέγεις τυράννου χρῆμα. **24** ὦ ἄνδρες δικασταί, vos iudices qui me absolvistis; Cicero: see 40 A. **25** ἐν τι τοῦτο, "this as something important."

Page 41, **5** πραγμάτων denotes human life in its stir and commotions, cf. Rep. 3, 406 E, τελευτήσας πραγμάτων ἀπηλλάγη: here more especially the wants and hardships of old age. **8** οὐ πάνυ, "not very much," almost equal to "not at all. **10** τοῦτο has the sense of διὰ τοῦτο. So in Latin *quod* in the sense of *propter quod*: see my note on Ter. Andr. 289. — ἄξιον, *par est*: Gorg. 465 E, ἄξιον μὲν οὖν ἐμοὶ συγγνώμην ἔχειν ἐστὶ. CRON. **13** ἄπερ: G. 159, n. 4; H. 555. **15** μηδὲν ὄντες: G. 283, 4; H. 839. **18** πεπονθὼς ἔσομαι: M. & T. 29, n. 3: G. 98, 2, n.; H. 713. — αὐτός τε καὶ, κ.τ.λ. is epexegetis to ἐγώ, cf. Crito 50 E. **19** ἀπιέναι: M. & T. 92, n. 2; G. 261; H. 767. **21** πλὴν ἢ is a pleonasm similar to ἀλλ' ἢ, for which see n. on p. 29, l. 10. Cf. also Arist. Clouds 360, οὐ γὰρ ἂν ἄλλω γ' ὑπακούσαιμεν . . . πλὴν ἢ Προδίκη.

NOTES ON THE CRITO.

INTRODUCTORY NOTICE.

IN the Apology, 33 E, Crito is mentioned as ἡλικιώτης καὶ δημότης of Socrates: the first appears also from the dialogue itself, 49 A. The friendship between him and Socrates seems to have been very constant and very sincere; an enthusiastic admirer of Socrates' manner of teaching, Crito was still of a practical turn of mind, and in the dialogues of Plato this feature appears again and again, whenever Crito is introduced. In the present dialogue we see that Crito is merely endeavoring to save his friend, and has done everything in order to facilitate his escape; but he finds it difficult to understand the reasons which decide Socrates' resolution to stay.

It appears superfluous to add a logical analysis of the dialogue, as the reader will easily understand the simple and perspicuous development of the argument.

Page 43, **4** πηνίκα μάλιστα; "what may the time be?" μάλιστα denotes an approximatively correct statement. **5** βαθύς is more than once used of time; the same expression occurs Protag. 310 A, τῆς παρελθούσης νυκτὸς ταυτησί, ἔτι ὄρθρου βαθέος. We find it also in St. Luke xxiv. 1, where the authorized translation renders it "very early in the morning." **12** ἐπεικῶς is explained πάνυ, λίαν by the grammarians. **13** εἶτα in questions: see n. on p. 19, l. 13. **14** παρακάθησαι: by the bedside. **15** οὐδ' ἂν αὐτός, *ne ipse quidem*. **16** ἐν τοσαύτῃ τε: note the unusual position of τε instead of ἐν τοσ. ἀγρυπ. τε καὶ λ., but τε is placed after the pronoun in the same way as it stands after the article in many passages, e. g. Phaed. 94 D, τά τε κατὰ γυμναστικὴν καὶ τὴν ἰατρικὴν

instead of τὰ κατὰ γυμναστικὴν τε καὶ τ. ἰ. **17** ὥς ἡδέως = ὅτι οὕτως ἡδέως: comp. directly afterwards ὥς ῥαδίως = ὅτι οὕτω ῥαδίως. **18** διάγης: M. & T. 44, 2; G. 248, n.

Page 44, **2** τρόπον: G. 173; H. 577, a. **5** ἄν . . . εἴη . . . εἰ δεῖ: M. & T. 54, 1; G. 227. **8** ἐπιλύεται — τὸ μὴ οὐχί is a construction after the analogy of verbs of preventing, hindering, contradicting, etc., after which μὴ οὐ stands habitually either with or without an article. M. & T. 95, 3 and 95, 2, n. 1, b (G. 283, 6, 7); H. 847, a. **14** καὶ χαλεπὴν καὶ βαρεῖαν is an emphatic iteration of the preceding χαλεπὴν. **15** ἐν . . . ἐνέγκαιμι is a curtailed expression for ἐν τοῖς βαρέως φέρονσιν ἐγὼ βαρύτατα ἂν ἐν. See 52 A below. **16** τίνα ταύτην, sc. φέρων. — τὸ πλοῖον: the sacred ship, Theōris, which was annually sent to Delos in honor of Apollo. Between its departure and its return the city was kept ceremonially clean, and there was a consequent reprieve for all criminals who would have been executed during that interval. The condemnation of Socrates had happened to coincide with the beginning of this embassy. For an account of the origin of this annual mission to Delos see Plato, Phaedo, 58 A. **17** τεθνάναι properly is "to be dead," but in numerous passages scarcely differs from ἀποθνήσκειν (see e. g. Apol. 30 c). **18** ἀλλὰ δοκεῖ μέν, without a corresponding δέ in the following words, and so we find ἀλλὰ μέν in many passages of the best writers, showing that μέν was in this phrase originally identical with μήν. **21** τῶν ἀγγέλων is considered spurious by Hirschig and Cron, and it is true that we cannot translate "from these messages," as ἄγγελος in Attic Greek never denotes a message, but only a messenger. But Stallb. justly compares Lys. contra Nicom. § 7, ἐκ τῶν τοιαῦτα λεγόντων, so that it seems hardly necessary to bracket the words. **23** τυχῇ ἀγαθῇ: a common formula with a verb of wishing suppressed; "may it be with favoring fortune." G. 188; H. 698, examples. **28** ἢ after ὑστεραίᾳ, because this implies the notion of a comparative (like *after* in "the day after"). — ἔλθῃ: M. & T. 61, 3; G. 232, 3.

Page 45, **1** οἱ τοῦτων κύριοι: the ἑνδεκα, see Apol. 39 E. **2** τῆς ἐπιούσης ἡμ., "on the approaching day": Soer. chooses this expression, as it is early dawn, and the day itself has not yet commenced. **4** ὀλίγον πρότερον before Crito's entrance; the dream consequently took place after midnight, when dreams were consid-

ered to come true: see Hor. Sat. 1, 10, 33, *Quirinus post mediam noctem visus, quom somnia vera*. — The gen. ταύτης τῆς νυκτός is, of course, temporal, and not dependent on πρότερον. 5 ἐν καιρῷ alone = opportune, ἐν κ. τινι = peropportune. 9 ἡματι, κ. τ. λ.: The line is from Il. I 363 (translated by Cic. de div. 1, 25, *tertia te Phthiae tempestas laeta locabit*): in Homer, however, we have, ἰκοίμην, as there Achilles threatens to leave the Greeks before Troy and to go to Phthia, where he says that he shall arrive on the third day. 13 ἔτι καὶ νῦν, “now, while it is still time,” Crito’s former entreaties to persuade Socr. to escape by flight having been in vain. Cf. Arist. Frogs 1246, ἀλλ’ ὦγαθ’, ἔτι καὶ νῦν ἀπόδος. 16 οὐδένα μὴ ποτε = οὐ μὴ ποτέ τινα. M. & T. 89; G. 257; H. 845. Notice μέν and δέ in one and the same sentence. 17 μὴ: G. 231, end; H. 835. — ὥς οἶός τ’ ὦν, “though I might have been able.” ὦν represents, therefore, the impf. ἄν ᾔν in direct speech. M. & T. 49, 2, n. 3 (and examples on p. 98); G. 222, n. 2. 19 δόξα ἢ δοκεῖν is an abundance of expression not uncommon in Greek: cf. below 53 B, τὴν δόξαν ὥστε δοκεῖν. See Riddell’s Digest § 163 A. a. 26 ὥσπερ ἂν παραχθῇ: M. & T. 61, 3; G. 232, 3. See also M. & T. 20, n. 1, end.

Page 46, 1 αὐτὰ δὲ δῆλα, κ. τ. λ.: Stephanus adopts Cornarius’ conj. δηλοῖ, and Fischer attempts, though unsuccessfully, to show that δῆλος can have an active as well as a passive sense, while Stallbaum assumes an anacoluthia, the sentence, as he says, beginning as if Crito were going to continue, ὅτι ὑπὸ τῶν πολλῶν ἐξεργασμένα ἐστίν, *constructione repente mutata, rem multo gravius eloquitur, dicens*, ὅτι οἱοί τέ εἰσιν οἱ πολλοί, κ. τ. λ. Cron explains the words by “the fact itself is easy to understand = shows clearly,” and this seems to be the most natural explanation. He adds that Crito has apparently learnt very little from the explanations given in the Apol. 30 D, 34 C, 40 A, etc. 4 διαβεβλημένος ἦ: M. & T. 18, 1, end. 5 Εἰ γὰρ ὠφελον: M. & T. 83, 1 and 2 (examples); G. 251, 2, and n. 1; H. 721, 1, b. 6 ἵνα . . . ᾔσαν: M. & T. 44, 3; G. 216, 3; H. 742. 7 καὶ καλῶς ἂν εἶχε, “and then all would be right,” viz. if the protasis really contained a true statement; νῦν δέ, “but as it is,” directly introduces the real truth, i. e. the very reverse of the supposition made in the protasis. 11 ἄρα . . . προμηθεῖ: “I hope you are not afraid on my account.”

13 πράγματα παρέχειν, "to give trouble"; πράγματα sometimes means "quarrels, law-suits." **17** σώσαντες: M. & T. 24, n. 2, end of fine print; G. 204, n. 2; H. 717, a, end. **22** μήτε: a corresponding μήτε is wanting, but on p. 47, l. 5 the same sentence, interrupted here, is resumed and fully developed. **26** ὑπάρχει, "is at your disposal." **27** ἱκανά is in apposition; the sense of the last clause is ἃ ἐγὼ οὔμαι ἱκανὰ εἶναι.

Page 47, **1** ξένοι οὔτοι alone denotes strangers staying in Athens, and ἐνθάδε appears, therefore, to be only a gloss on οὔτοι. Cebes and Simmias, both of Thebes, were present at the trial and death of Socrates; they appear also in Plato's Phaedo. **5** μήτε ἀποκάμης: Crito speaks as if Socr. had formerly made vain attempts to escape from his prison, and in his anxiety for Socrates' life forgets that it was himself who endeavored to persuade Socr. to avoid death by escaping from prison. **6** δ ἔλεγες: see Apol. 37 c, d. **7** χρῶο: M. & T. 34, 3; G. 244. The phrase **δ, τι χρῶο σαυτῷ**, "what you should do with yourself," is very elegant Attic, and more than once used by Lucian in imitation of the older writers: e. g. Bis Acc. 27, **δ, τι χρήσαιτο ἐαυτῷ οὐκ εἰδώς**. **8** ἄλλοσε: though we expect ἄλλοθι in agreement with πολλαχοῦ, we have ἄλλοσε in agreement with **δοι**. This is a case of inverse attraction. **14** ἐξὸν σωθῆναι, "when you have an opportunity of saving yourself." G. 278, 2; H. 792. — **σαυτὸν προδοῦναι** is epexegetis of the preceding words. **19** τὸ σὸν μέρος, "as far as you can help it" (*pro tua parte = quod ad te attinet*): G. 160; H. 549, c: so again below 50 B and 54 c. **20** **δ, τι ἂν τύχωσι** [sc. πράττοντες] **τοῦτο πράξουσιν**, "they will fare as chance wills it": comp. Protag. 353 A, **δ, τι ἂν τύχωσι, τοῦτο λέγουσιν**. πράττειν with neuters often has the sense commonly known in εὖ πρ. and κακῶς πρ. **24** τὰ . . . αἰρεῖσθαι, "to choose the most careless conduct." **26** φάσκοντά γε δῆ, "especially if one pretends"; the part. is added to the infin. αἰρεῖσθαι in agreement with **τινά**, which is understood.

Page 48, **3** καί: "both," correl. to καί next line. — ἡ εἴσοδος τῆς δίκης is said in accordance with the expression ἡ δίκη εἰσέρχεται. In **ὥς εἰσῆλθεν** I have adopted the reading of the best mss. (Bodl. Ven., etc.) in preference to **εἰσῆλθες**, the reading of less trustworthy mss., though Stallbaum adopts the latter. Wolf prefers **εἰσῆλθεν**, which may be understood to mean that Socr. had it in his power to

prevent the coming on of the trial by adopting a different and more conciliatory line of conduct towards his accusers. The abundance of expression in ἡ εἴσοδος — ὡς εἰσῆλθεν is quite in keeping with Plato's style, and parallel constructions are very numerous in the best writers. **4** αὐτὸς ὁ ἀγών, "the whole process itself," an expression complete without τῆς δίκης, which is probably nothing but a gloss. **5** τὸ τελευταῖον δὴ τουτί: the last act of the whole drama (ἅπαν τὸ πρᾶγμα above) in the prison, described by Plato in the two dialogues Crito and Phaedo. The infin. ἡμᾶς δοκεῖν is a further explanation of τὸ τελ. δὴ τουτί, and in appos. with it. **7** διαπεφευγῆναι is used absol. without τὸν κίνδυνον or a similar accus. (instances of this use frequently occur in Thucydides and Xenophon); translate "to have kept out of danger." **8** οὐδὲ σὺ σαυτόν, sc. ἔσωσας, an independent clause in very loose connection with the preceding relative clause. — οἷόν τε ὄν: cf. notes on ἐξόν, p. 47, l. 14, and on οἷός τ' ὦν, p. 45, l. 7. **9** εἴ τι, κ. τ. λ.: see n. on p. 19, l. 18. **12** βεβουλευσθαι: Stallb. quotes Charm. 176 c, οὔτοι, ἦν δ' ἐγώ, τί βουλεύεσθον ποιεῖν; οὐδέν, ἔφη ὁ Χαρμίδης, ἀλλὰ βεβουλευμένα. M. & T. 18, 3, b. **18** ἀξία, sc. ἐστίν, notwithstanding the optative in the protasis: see a similar constr. in the Apol. 19 E. εἰ . . . εἴη: M. & T. 54, 2. **20** οὐ μόνον is the reading of our mss., but on a herma with the head of Socrates of great antiquity we read this passage with the variation οὐ νῦν πρῶτον, which is considered by A. Nauck more genuine than οὐ μόνον, but I do not venture to adopt it against the authority of the mss. **24** ἐκβαλεῖν, "throw away as something utterly worthless." **26** πρεσβεύω—τιμῶ: πρεσβεύειν τὸ τιμᾶν παρὰ Πλάτωνι, Pollux Onom. 2, 12. Plato joins πρεσβεύειν and τιμᾶν also in other passages, e. g. Sympos. 187 c.

Page 49, **2** οὐ μὴ: G. 257; H. 845. **4** μορμολύττεσθαι properly means "to frighten with the Μορμώ," who was conceived to be a kind of child-devouring spectre. This verb is here constr. with a double acc., after the analogy of βλάπτειν τινά τι. — δεσμούς, κ. τ. λ., is added in explanation of τῶν παρόντων, as these are the usual kinds of punishment, the most fearful of which Socr. is now about to suffer. The plur. θάνατοι denotes the various ways in which capital punishment is inflicted. **5** μετριώτατα, "most properly": see n. on p. 37, l. 9. **7** ἀναλάβοιμεν, "resume" the assertion made by Crito above 44 B, 45 E. Before εἰ we should supply, "perhaps we

may do so best, if," or words of similar meaning. **11** ἄρα, "of course" (see n. on p. 29, l. 20) here ironically. — ἄλλως, orig. "differently than it was really meant," i. e. not seriously intended. ἔνεκα λόγου is a parallel expression of much the same meaning as *dicis causa*. Comp. Phaed. 76 E, εἰ δὲ μὴ ἔστι ταῦτα, ἄλλως ἂν ὁ λόγος οὗτος εἰρημένος εἴη, and Lach. 196 C, ὁρῶμεν μὴ Νικίας οἶεται τι λέγειν καὶ οὐ λόγου ἔνεκα ταῦτα λέγει. **14** ἐπειδὴ ᾗδε ἔχω, "since I am in this position," i. e. in danger of my life. **16** τι λέγειν is the opp. to οὐδὲν λέγειν (Apol. 30 B), and τι has, therefore, an emphatic sense, "something good" or "well-founded." **20** ὅσα γε τάνθρω, "in all human probability." Cf. p. 63, l. 21, and note. **22** ἱκανῶς, "with sufficient foundation," i. e. with good reason. The same expression occurs below, p. 53, l. 19.

Page 50, **7** πῶς αὖ, "in what sense": αὖ shows that this question also had been treated before. **8** τοῦτο πράττων, "who does this diligently," i. e. makes it his vocation or profession to do this. So Menex. 244 C. Xen. Hell. 4, 8, 22. **10** ἂν τυγχάνη: M. & T. 62; G. 233. — **ιατρός ἢ παιδοτρίας**: the two professions are frequently mentioned together (e. g. Gorg. 452 A, 456 E, 404 A. Protag. 313 D, 326 BC); the *ιατρός* not only restoring broken health, but also regulating diet and exercise for the preservation of it, while the *παιδοτρίας* promises καλοὺς τε καὶ ἰσχυροὺς ποιεῖν τοὺς ἀνθρώπους τὰ σώματα (Gorg. 452 B), by teaching gymnastics in their various branches. He is, therefore, generally the same as a *γυμναστής*, though some attempt to discriminate between *γυμναστής* and *παιδοτρίας*. Sometimes the two professions were united in one and the same person. **17** αὐτῷ: G. 281, 2; H. 805. — **πρακτέον, κ. τ. λ.**, describe the functions of the *ιατρός* and *παιδοτρίας*, so that *πρακ. καὶ γυμν.* belong to the department of the latter, *ἐδεστέον γε καὶ ποτέον* to that of the former. The difference is also indicated by *γέ*, which generally denotes the commencement of a new class in an enumeration of various things or ideas. **21** ἀτιμάσας, "not valuing." **23** [λόγους] is given by many excellent mss. (e. g. Bodl.), but seems to be a gloss, compared with the similar expressions in B. — **μηδέν**: G. 283, 4; H. 839.

Page 51, **2** καὶ δὴ καί, "and consequently also." **9** δ — ἐγίγνετο — ἀπώλλυτο: the imperfects expressing reference to previous investigations = δ γίγνεσθαι ἐλέγετο. Cron appropriately quotes an an-

alogous usage from Cic. Off. 1, 40, 143, *itaque, quae erant prudentiae propria, suo loco dicta sunt*. **14** *πειθόμενοι μῆ*: the position of *μῆ* is here very emphatic, so as to suggest an antithesis, which is, however, purposely omitted, viz. *ἀλλὰ τῇ τῶν μὴ ἐπαιόντων δόξῃ*. Comp. Xen. Cyrop. 4, 16; Thucyd. 1, 144; id. 3, 57. **15** *ἄρα βιωτόν* = *ἄρα βίος βιωτός ἐστι*, "is it worth the trouble of living" = life is truly wretched. **21** *ἀλλὰ — ἄρα*: *conclusio a minore ad maius*. *ἄρα* is ironical. **22** *ῥ* is the reading of the best mss., though three mss. of the inferior class have *ῥ*, which is also found in Eusebius, who quotes this passage. Probable as this reading seems, it is anything but necessary. *λωβᾶσθαι* (says Phrynicius in Bekk. Anecd. 1, 50), *τόνδε καὶ τῷδε, αἰτιατικῇ καὶ δοτικῇ*, and this observation is borne out by the usage of the best writers. *ὀνινάναι* is, however, *always* connected with an acc.: yet the dat. *ῥ* does not go against the usage of the best writers, e. g. Plato himself, Symp. 201 B, *ὠμολόγηται οὐ ἐνδεής ἐστι καὶ μὴ ἔχει, τοῦτον ἐρᾶν*, where it is unnecessary to add *ὁ* after *καὶ*. The best instance is found in Hesiod Theog. 429, *ῥ δ' ἐθέλει μεγάλως παραγίγεται ἥδ' ὀνίνῃσιν*.

Page 52, **2** *τί ἐροῦσιν — ἀλλ' ῥ, τι*: note the transition from the direct to the indirect question. Instances of the same kind abound in Plato and other writers. — *ἐροῦσιν* is constr. with a double accus. after the analogy of *κατὰ λέγειν τινά*. — *τί, ἡμᾶς*: G. 165; H. 555. **7** *ἀλλὰ μὲν δὴ*: comp. Crito's expressions above, 44 D. *μὲν* without a subsequent *δέ* here = *μὴν*. **11** *τέ* corresponds to *καὶ — αὖ* in the following clause: comp. Charm. 157 E. **17** *ταυτόν*: G. 79, 2, note, end; H. top of p. 69. **20** *ὁμολογουμένων*, "acknowledged to be true": comp. Aesch. adv. Ctesiph. § 13, *τὸ δοκεῖν μὲν ἀληθὴ λέγειν, ἀρχαία δὲ καὶ λίαν ὁμολογούμενα*. **22** *ἀφιέντων*, lit. "letting go": comp. Apol. 29 C, *ἐλεύθερον ἀφίεμεν*. 29 D, *εἰ με — ἐπὶ τοῦτοις ἀφίετε*. **25** *μὴ . . . ῥ*, i. e. *ὄρα μὴ — ῥ*, cf. 49 C. M. & T. 46, n. 4; G. 218, n. 2; H. 743, b.

Page 53, **1** *ἀναβιωσκομένων γ' ἄν*: *ἄν* belongs only to *ἀναβ.* = *καὶ οἱ ἀνεβιώσκοντό γ' ἄν*. M. & T. 53, examples; G. 226, 3. The verb is here used in an active sense, comp. *ἐάνπερ — μὴ δυνώμεθα αὐτὸν ἀναβιώσασθαι*, Phaed. 89 B. In other passages it is a neuter in the sense of *ἀναβιώναι*. **2** *λόγος οὕτως αἰρεῖ*, *ratio ita vincit* or *evincit* (cf. Hor. Sat. 1, 3, 115; 2, 3, 225); so Phileb. 25 D, *οὐδαμῇ δὲ λόγος αἰρεῖ*; and very rarely with an acc. of the person, Rep. 10,

607 B, ὁ γὰρ λόγος ἡμᾶς ἥρει. **3** μὴ οὐδέν: see note on μὴ—ῆ, p. 52, l. 25. So with μὴ οὐ δέη, l. 8, below. **5** καὶ χάριτας, sc. ἔχοντες or κατατιθέμενοι: here we have a zeugma, the reader being left to infer the participle from τελούντες, which precedes; but in a similar passage, Cratyl. 39 B, we find the full expression χρήματα ἐκείνοις τελούντα καὶ χάριτας κατατιθέμενον. **8** ὑπολογίζεσθαι, κ. τ. λ.: see the similar passage Apol. 28 D. **12** δρῶμεν: M. & T. 71; G. 244. **15** πολλάκις, "again and again." **17** πείσας σε, "with your approval," ἄκοντος, "without your approval." In a gen. absol. the subj. is frequently omitted if it may be easily inferred from the preceding words. **19** ἐάν is rare in an indirect question after ὅρα and similar words. See Gorg. 501 B, σκόπει εἰ δοκεῖ σοι ἱκανῶς λέγεσθαι. Cron also considers this a rare form of the indirect question, but according to Goodwin (M. & T. 71, n. 1) "ἐάν cannot mean *whether*; and when this introduces a clause resembling an indirect question, the expression is really a protasis with an apod. suppressed or implied." What ought to be the subject of the dependent clause forms the obj. of ὅρα (*prolepsis*, H. 726). **23** ἐκόντας ἀδικητέον εἶναι = ἐκόντας δεῖν ἀδικεῖν; ἐκόντας agrees with ἡμᾶς, the omitted agent of the impersonal verbal ἀδικητέον. M. & T. 114, 2, end; G. 281, 2; H. 805, fine print.

Page 54, **2** ἐκκεχυμέναι, "said in vain": comp. ἔκχεῖν πλοῦτον or χρήματα, "lose one's money." The original sense of ἔκχεῖν may be presumed to be well known, and the metaphor is easily understood. τηλικοῖδε = γέροντες (see n. on p. 15, l. 10) and γέροντες is, therefore, most probably a gloss; but ἄνδρες is added in oppos. to παίδων, which directly follows. **4** διαφέροντες: G. 279, 2; H. 801. **5** παντὸς μᾶλλον or πάντων μ., "above all": Stallb. quotes Phaedr. 106 E; Symp. 223 A; Hipp. mai. 295 E. **13** ὡς οἱ πολλοὶ οἴονται: on these words Stallb. has a long note showing that the maxim ἀδικούμενον ἀνταδικεῖν occurs in many passages of the ancient poets; but it seems hardly necessary to transcribe here the passages quoted by him, as the πολλοὶ of our own time still maintain the same maxim both in theory and practice, and this after nearly 1900 years of Christian teaching.

Page 55, **1** οἷς μὴ: G. 231; H. 835. **5** ὡς . . . ἔχοντος is epexegesis of ἐντεῦθεν, which itself = ἐκ τούτου τοῦ λόγου. **6** ἀδικεῖν, ἀνταδικεῖν, ἀμύνεσθαι: G. 183; H. 593. **8** ἀρχῆς: G. 170, 2;

H. 574, a. **10** τὸ μετὰ τοῦτο is different from τὸ ἐκ τούτου: the latter denoting a logical consequence, the first merely local or temporal succession. Comp. ἐκ τούτων, l. 18. **19** μὴ πείσαντες τὴν πόλιν = μὴ ἀφιέντων Ἀθηναίων above, 48 B. Comp. also 48 E. **20** ἐμμένομεν οἷς ὥμολ. is the common form of attraction instead of ἐμμ. τούτοις ἃ ὥμολ. δίκαια ὄντα. **24** ἡμῖν depends on ἐλθόντες and ἐπιστάντες, cf. Symp. 192 D, εἰ αὐτοῖς — ἐπιστὰς ὁ Ἡφαίστος — ἔρωτο. **25** εἴθ' ὅπως, κ. τ. λ. is added in order to soften the preceding expression ἀποδιδράσκειν, which may be offensive to Crito, as it is generally used of runaway slaves. Cf. Legg. 1, 653 A, εἴτε μερῶν εἴθ' ἅττα αὐτὰ καλεῖν χρεὼν ἔστιν. **26** τὸ κοινὸν τῆς πόλεως, *commune civitatis*: cf. Cic. Verr. 2, 46, 63, *commune Siciliae*. The same expression as here recurs, Legg. 4, 715 B; 6, 676 B; 11, 928 D; 12, 955 D; 948 E; Protag. 319 D; Rep. 7, 519 E. **28** ἄλλο τι ᾗ: see n. on p. 13, l. 11.

Page 56, **1** τὸ σὸν μέρος: see n. on p. 47, l. 19; here = καθ' ὅσον δύνασαι, 51 A. **2** ἀνατετράφθαι has a different sense from ἀνατραπῆναι, as the perfect denotes the present result of an action; hence here "to be a destroyed town" = "to be in ruins," or "to exist no longer"; whence it appears that εἶναι is here emphatic, and means "to be safe." **6** ἄλλως τε καὶ ῥήτωρ: an ironical hit at the ῥήτορες, of whom Socr. speaks also very slightly in the Apology. **7** ἀπολλυμένον, "when it is in danger of being repealed." In order fully to understand the passage it should be observed that it was a usage at Athens, whenever a law was about to be repealed, to appoint proper *συνήγοροι* (advocates, so to say) to defend it and plead its cause. **8** ὅτι ἡδίκη, κ. τ. λ.: For ὅτι before a direct speech see n. on p. 8, l. 3. M. & T. 79; G. 241, end. So in ἵσως ἂν εἴποιεν ὅτι, seven lines below. γάρ is like the Latin *enim vero* (or *enim* alone in the comic poets) at the commencement of a sentence: γάρ stands here seemingly in the third place, but as the speech really begins with ἡδίκη, it maintains its legitimate place after all. Instead of ἡδίκη Heindorf corrects ἀδικεῖ, but the impf. may well stand of a past action, the effects of which extend to the time of the speaker. ἔκρινε is, of course, impf. like ἡδίκη. Stallb. translates *enimvero iniuste nobiscum civitas agebat, cum nos damnaverit et in carcere retineret*. **9** ταῦτα ἢ τί, sc. ἄλλο, which is, however, frequently omitted in questions of this kind. **13** ἢ καὶ

ταῦτα, κ. τ. λ., "did you and we also agree in this" (viz. that you should be permitted to question the laws and decrees of your native city), "or was our agreement simply this, that you were to abide by the judgment of the town?" 14 αἷς ἄν: attraction instead of ἄς ἄν. 17 ἐρωτᾶν τε καὶ ἀποκρίνεσθαι is only a periphrasis of διαλέγεσθαι more explicitly denoting the characteristic feature of Socr.'s method of teaching. 19 πρῶτον μὲν, κ. τ. λ.: a corresponding ἔπειτα δέ is wanting, as the construction varies in the sentence below, which ought to have been ἔπειτα δ' οὐ καλῶς προσέταττον οἱ ἐπὶ τῇ τροφῇ τε καὶ παιδείᾳ τεταγμένοι νόμοι, παραγγέλλοντες . . . παιδεύειν; ἢ καὶ τοῦτοις μέμφει;

Page 57, 1 ἐν μουσικῇ καὶ γυμναστικῇ denotes the two principal parts of education (παιδεία). See the passage in the Protag. 325 c sq., where the whole subject of education is treated at great length. μουσική comprises not only γράμματα and κιθάρις (i. e. music in its modern sense), but also the study of poetry and literature. 4 δοῦλος, because ὁ νόμος is δεσπότης. In the same way Damaratus says to Xerxes (Herod. 7, 104) of the Lacedaemonians, ἐλεύθεροί ἐόντες οὐ πάντα ἐλεύθεροί εἰσι. ἔπεστι γάρ σφι δεσπότης νόμος. Plato uses δουλεύειν in other passages also of obedience to the laws, and Cicero pro Cluent. 53, 146, says in the same sense: *legum idcirco omnes servi sumus, ut liberi esse possimus*. CRON. — αὐτός τε, κ. τ. λ.: for this apposition see note on p. 41, l. 18. 7 καὶ σύ: I have here followed Stallbaum in adopting σύ with a great number of mss. of the second class, instead of σοί, which is given by the Bodl. and other good mss., and is kept by Bekker and Hermann. 9 ἐξ ἴσου ἦν: the impf. stands like ἐγίγνετο above, p. 51, l. 9. 10 πάσχοις: M. & T. 62; G. 233. 11 ἀντιλέγειν, ἀντιτύπτειν: explanatory of the preceding ἀντιποιεῖν, and in appos. with it. Instead of οὔτε . . . οὔτε we should expect τέ . . . τέ. The negative is due to the influence of the negative in οὐκ ἐξ ἴσου ἦν, which is thus reinforced in a way which can hardly be imitated in translation. Cf. Cron. 13 ὥστε introduces the apod. καὶ σὺ δέ . . . ἐπιχειρήσεις, in which δέ is silent in translation. G. 227, 2; H. 862, b. 17 The epexegetis ὁ τῇ . . . ἐπιμελόμενος has much ironical force: see p. 29, l. 5. 20 τιμιώτερον: G. 138, n. 2, c; H. 522. ἡ πατρίς, "your native country." Comp. Cic. Off. 1, 17, 57, *cari sunt parentes, cari liberi, propinqui, familiares: sed omnes omnium*

caritates patria una complexa est : pro qua quis bonus dubitet mortem oppetere, si ei sit profuturus? **21** ἐν μείζονι μοίρᾳ, "in higher estimation," cf. Herod. 2, 172, τὸν Ἀμασὺν Αἰγύπτιοι ἐν οὐδεμιῇ μοίρῃ μεγάλην ἤγον. **24** πείθειν is used absolutely, like Apol. 31 E and 35 c, where we have πείθειν καὶ διδάσκειν. See also below c. **27** τρωθησόμενον : M. & T. 109, 5 ; G. 277, 4 ; H. 789, d.

Page 58, **1** ὑπεικτέον, κ. τ. λ. : The three verbs used here correspond exactly with the three γραφαὶ ἀστρατείας, δειλίας, λειποταξίου, all of which were punished by ἀτιμία. Cf. in the Dict. of Antiq. the articles *Astrateias Graphe* and *Deilias Graphe*. **4** ἡ πείθειν, sc. δεῖ, but as the sense of δεῖ is contained in the preceding verbal adj. in -τεον, it is not added. ἥ τὸ δίκαιον πέφυκε, *quomodo iustum comparatum sit* (Cron) : this is added to πείθειν, as this implies also the idea of διδάσκειν, see above B. **15** προαγορεύομεν should be joined with ἐξεῖναι, and τῷ ἐξ. πεπ. translated "by the legal permission granted to —." **17** δοκιμασθῇ, sc. εἰς ἄνδρας, the Athenian equivalent of the Roman custom of assuming the *toga virilis*. The examination (δοκιμασία) to which a young Athenian was subjected in his 18th year, before his name could be entered in the ληξιαρχικὸν γρ., had particular reference to his birth and family. See *Docimasia* in the Dict. of Antiq. **21** εἰς ἀποικίαν, to one of the Athenian colonies, e. g. Thurii or Amphipolis. The meaning of μετοικεῖν may easily be inferred from the context. **22** On the optative, which is given by the mss., Madvig justly remarks, *in hac certae et definitae condicionis forma locum non habet*. **24** The aorist παραμένῃ is parallel with ἐπειδὴν δοκιμασθῇ above, l. 17. **28** γεννῆται *sunt gentiles, sed γεννηταὶ genitores*. STALLB. The Bodl. ms. has γενή-ταις with two accents, the Tüb. ms. reads γεννήταις, and so most edd.

Page 59, **1** ὁμολογήσας ἡμῖν πείθεσθαι : so I read with the best ms. (the Bodl. among the number). Buttmann and Hirschig write πείσεσθαι, and this is, of course, the tense required by rigorous grammar ; but see above, p. 56, l. 13, ὁμολόγητο . . . ἐμμένειν, though Hirschig there also changes the ms. reading into ἐμμενεῖν. See M. & T. 27, n. 3, small print ; G. 203, n. 2. **3** προτιθέντων ἡμῶν, sc. ἡ πείθεσθαι ἢ πείθειν. The same idea as in προτ. ἡμῶν is then expressed in two other forms, the one negative and the other positive, and in the last place the words τούτων οὐδέτερα ποιεῖ are added as a kind of repetition of the expression used before, οὔτε

πείθεται οὔτε πείθει ἡμᾶς. **9** ἐν τοῖς μάλιστα: the explanation of this phrase is given above, p. 44, l. 15. **16** διαφερόντως, i. e. more than other Athenians are in the habit of doing. The negation with ἄν extends its influence also to the following clause in its three divisions, καὶ οὔτε . . . οὔτε . . . οὔτε, κ. τ. λ. **18** εἰς Ἴσθμόν, to the Isthmian games. — **δ**, **τι μή** and **εἰ μή** have the same sense, “except.” Others write *ὅτι μή* in this formula. **19** εἰ μή ποι στρατευσόμενος: On Socrates’ campaigns see p. 20, l. 16. — ἀποδημίαν: after this Hirschig inserts οὐδεμίαν: cf. p. 60, l. 23, ἄλλην οὐδεμίαν, and p. 63, l. 5, οὐδὲ ἄλλω τῶν σῶν οὐδενί; but it is perverse to infer a general law from such passages as these, and to correct others which are found to disagree with it. **22** εἰδέναι is, strictly speaking, superfluous, and even ungrammatical according to Hirschig, who is for omitting the word altogether. But Stallb. shows that infinitives are often added in this way in the sense of a clause with ὥστε: cf. Gorg. 513 E; Rep. 1, 342 D; Phaedr. 242 B.

Page 60, **1** ἐξήν: M. & T. 49, 2, n. 3; G. 222, n. 2. — φυγῆς τιμήσασθαι: see Apol. 37 C, 36 B. G. 178; H. 578, a. **3** ἐκαλλωπίζου, “gave yourself airs”: cf. Protag. 333 D. See also p. 6, l. 11, ἐκαλλυνόμεν τε καὶ ἡβρυνόμεν ἄν. **13** φῶμεν: M. & T. 88; G. 256. — ἄλλω τι ἤ: see note on p. 13, l. 11. **16** ἄν φαίεν: instances in which ἄν is placed before the verb are numerous enough: see above others, Phaed. 87 B, τί οὖν ἄν φαίη ὁ λόγος ἔτι ἀπιστεῖς. **17** ἡμᾶς αὐτούς is not reflexive here: Cron comp. Phaed. 79 A, ἄλλο τι ἡμῶν αὐτῶν ἢ τὸ μὲν σῶμά ἐστι, τὸ δὲ ψυχή; and below, 54 C, τὰς σαυτοῦ ὁμολογίας τε καὶ ξυνθήκας τὰς πρὸς ἡμᾶς. **19** ἐν ἔτεσιν ἐβδομήκοντα: see above, p. 2, l. 11. Socrates is not quite so accurate here as above, 51 D. **20** ἐξήν: see references on l. 1, above. **22** ἃς δὴ ἐκάστοτε, κ. τ. λ.: In the writings of Plato Socrates often praises the constitutions and laws of these two states, which were very much alike, as they were both of the Doric tribe, and they are also often praised by other ancient writers; in Xenophon also, especially Mem. 3, 5 and 4, 4, Socrates expresses his admiration for the Lacedaemonian constitution on account of the strict observance of the laws by the citizens. Cron. — **δὴ** is ironical. **24** ἐλάττω, κ. τ. λ.: Cron quotes Phaedr. 230 C, where Phaedrus, walking with Socrates outside the town, observes σὺ δὲ γε, ὦ θαυμάσιε, ἀποπώτατός τις φαίνει. ἀτεχνῶς γὰρ ξεναγουμένῳ τινὶ καὶ οὐκ ἐπιχωρίῳ ἔοικας οὕτως

ἐκ τοῦ ἄστεος οὐτ' εἰς τὴν ὑπερορίαν ἀποδημεῖς, οὐτ' ἔξω τείχους ἔμοιγε δοκεῖς τὸ παράπαν ἐξιέναι, whereupon Socrates answers, συγγίγνωσκέ μοι, ὦ ἄριστε. φιλομαθὴς γάρ εἰμι· τὰ μὲν οὖν χωρία καὶ τὰ δένδρα οὐδέν μ' ἐθέλει δικάσκειν, οἱ δ' ἐν τῷ ἄστει ἄνθρωποι. 27 δῆλον ὅτι, "as it appears." δῆλον ὅτι and (εὖ) οἶδ' ὅτι are in Attic prose often used in influencing the grammatical construction of the sentence; in later Greek δηλονότι is used as one word in the sense of "namely."

Page 61, 1 **ἀνευ νόμων**: M. & T. 52; G. 226. 2 **ἐμμένεις** is the reading of the Bodl. m. 1 and of the other mss., while Bodl. m. 2 has ἐμμενεῖς, which is adopted by Bekker. ἀλλ' ἐμμενεῖς should, of course, be understood before ἐὰν ἡμῖν, κ. τ. λ., but this is no reason against adopting ἐμμένεις; as Cron justly observes, Socrates himself would answer ἀλλ' ἐμμένω. 3 **καταγέλαστος**: see above, 52 c. 5 **ἐξαμαρτάνων** is the reading of the Bodl. and many other good mss., ἐξαμαρτάν of the inferior mss. The single act of transgressing is expressed by the aorist, the remaining effect of being sinful by the present. 9 **σχεδόν τι δῆλον**, *prope manifestum* = *manifestissimum*. 11 **εὐνομούνται**: see 52 E. Before and during the Peloponnesian war, a moderate oligarchy (ὀλιγαρχία ἰσόνομος, different from the *δυναστεία ὀλίγων* during the Persian wars) existed in Thebes with political sympathies for Sparta; Megara also possessed an oligarchic government, and was on Sparta's side since the battle of Coronea (447). CRON. 12 **τῇ τούτων**, i. e. *Θηβαίων καὶ Μεγαρέων*. 14 **ὑποβλέπονται**: for the meaning of the prep. comp. *ὑφορᾶν* and *ὑποψία*, and in Latin *suspicio* and *suspīcor*. 15 **δόξαν ὥστε δοκεῖν**: cf. p. 45, l. 19. 25 **τὸ τοῦ Σ. πρᾶγμα**, almost = *τὸν Σωκράτη*: cf. Hipp. mai. 286 E, *φαῦλον γὰρ ἂν εἴη τὸ ἐμὸν πρᾶγμα καὶ ἰδιωτικόν*, "I should indeed be a wretched ignoramus." — **ἂν φανείσθαι** may be defended by *ἂν ποιήσοντος*, p. 23, l. 1 (see note and references), and by the instances in which *ἂν* stands with a fut. infin. in Thucydides (6, 66; 5, 82, etc.), so that Hirschig's conjecture, *ἀναφανείσθαι*, is quite unnecessary. 28 **ἐκεῖ γὰρ δὴ**, κ. τ. λ.: The Thessalians had the reputation of being licentious and luxurious: Demosth. Olynth. 1, § 22, says of them, *τὰ τῶν Θετταλῶν ἄπιστα ἦν δὴ πού φύσει καὶ αἰεὶ πᾶσιν ἀνθρώποις*.

Page 62, 2 **ἡ διφθέραν λαβὼν** — **οἱ ἀποδιδρ.**: These words contain a further explanation of the preceding *σκευὴν τέ τινα περιθ.* *σκευή* is the general word for any habit, while *διφθέρα* means a spe-

cial kind. σχῆμα is the whole appearance. 5 ὡς τὸ εἶκος, viz. according to the laws of nature. 6 ἐτόλμησας, in a bad sense: cf. on p. 36, l. 10, τόλμης. Stallb. justly explains οὐκ ἤσχόνο, non erubuiti. 8 εἰ δὲ μή = ἂν δέ τινα λυπῆς. 9 πάντας ἀνθρώπους is constr. with ὑπερχόμενος, but should also be understood for δουλεύων: see on p. 51, l. 22, ῥ. 10 ἐν Θετταλίᾳ is probably a gloss: at all events it is here unnecessary, and spoils the style of the whole passage. 13 ἡμῖν: G. 184, n. 5; H. 599. 16 ἵνα . . . ἀπολαύσωσιν, "that they may also derive this benefit from you"; but ἀπολαύειν is said ironically, as often in the best writers. To an ancient Greek it appeared the greatest misery to live in a foreign country: comp. Eurip. Electr. 1314, καὶ τίνες ἄλλαι στοναχαὶ μείζους ἢ γῆς πατρῴας ὄρον ἐκλείπειν. 17 αὐτοῦ, in Athens. 22 For οὐχὶ ἐπιμελήσονται see n. on p. 17, l. 20.

Page 63, 1 πρὸ τοῦ δικαίου, "in preference to justice": see Apol. 28 E; 29 B. 13 οἱ ἐν Αἰδου νόμοι: comp. Soph. Antig. 430 ff. 14 καί is here used in the same sense as in comparisons. 15 μή . . . πέισῃ: G. 254; H. 720, b. 18 κορυβαντιῶντες: κορυβαντιᾶν is to conduct oneself like a Corybant, i. e. like a priest of the μεγάλη Μήτηρ, or the Phrygian Cybele, whose worship was celebrated with boisterous music and furious dances. 21 ὅσα γε . . . δοκοῦντα: "as far as my present opinion goes," i. e. as long as I hold my present opinion. Cf. the similar ὅσα γε τάνθρώπεια, p. 49, l. 20. — ἐὰν λέγῃς παρὰ ταῦτα = ἐὰν ἀντιλέγῃς, and as the Bodl. and other good mss. do not add τι after ἐάν, we may safely omit it. 13 ὁ θεός: for similar expressions of trust and confidence in divine guidance see above, 43 D and Apol. 19 A.

THE END.

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